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The Bishop Paddock Lectures, 1885.

THE CHURCH IN THE NATION

PURE AND APOSTOLICAL

GOD'S AUTHORIZED REPRESENTATIVE

BY

HENRY C. LAY, D.D., LL.D.

BISHOP OF EASTON.

NEW YORK

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CONJUX AMANS.

The Fourth Lecture contained in this volume was the last public utterance of the Bishop of Easton. During the night after its delivery he was prostrated by a severe attack of illness. He never recovered his health, and, after just six months of great weakness and suffering, patiently and courageously endured, he entered into rest.

With physical strength unequal to the task, and with distrust in his own learning and powers of expression, he yet felt constrained to accept an invitation, more than once offered, to address men, for whom especially he felt he had a message, on a subject very near his heart.

This book contains the guiding principles of his life. Whatever of success in the ministry was his, he believed was all owing to his loyalty to that true branch of the Church Catholic, to which in ordination he had pledged obedience. His feelings toward this National Church were those not only of love and veneration, but also of admiration and utmost confidence. In those dark hours of watching on the very brink of the grave, his thoughts were always turned to the glorious opportunities vouchsafed to the Grand Old Mother Church, if her sons would but see and do their duty. In her service he found his greatest joy; and Life, without work for her, possessed no charms for him.

That this book might be read by many was his earnest hope; that it might do somewhat toward the furtherance of Christ's Kingdom was his devout and fervent prayer.

G. W. L.

Easton.
The Feast of St. Michael and All Angels,
Anno Domini 1885.

THE BISHOP PADDOCK LECTURES.

In the summer of the year 1880, GEORGE A. JARVIS, of Brooklyn, N. Y., moved by his sense of the great good which might thereby accrue to the cause of CHRIST and to the Church, of which he was an ever grateful member, gave to the General Theological Seminary of the Protestant Episcopal Church certain securities exceeding in value eleven thousand dollars for the foundation and maintenance of a Lectureship in said Seminary. Out of love to a former Pastor and endurring friend, the Rt. Rev. Benjamin Henry Paddock, D. D., Bishop of Massachusetts, he named his Foundation "THE BISHOP PADDOCK LECTURESHIP."

The deed of trust declares that :

"*The subjects* of the Lectures shall be such as appertain to the defence of the religion of JESUS CHRIST, as revealed in the *Holy Bible* and illustrated in the *Book of Common Prayer* against the varying errors of the day, whether materialistic, rationalistic, or professedly religious, and also to its defence and confirmation in respect of such central truths as the *Trinity*, the *Atonement*, *Justification*, and the *Inspiration of the Word of God*, and of such central facts as the *Church's Divine Order and Sacraments*, her historical *Reformation* and her rights and powers as a pure and National Church. And other subjects may be chosen if unanimously approved by the Board of Appointment as being both timely and also within the true intent of this Lectureship."

Under the appointment of the Board created by the Trust, viz., the Dean of the General Theological Seminary and the Bishops respectively of Massachusetts, Connecticut, and Long Island, the Rt. Rev. Henry C. Lay, D. D., LL. D., Bishop of Easton, delivered the Lectures for the year 1885, contained in this volume.

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LECTURE I.

The True Ideal of the Church.

THE CHURCH IN THE NATION.

LECTURE I.

THE TRUE IDEAL OF THE CHURCH.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."—*Eph.* ii. 20.

THE Founder of these Lectures has prescribed as the subject of them, "The Defence of the Religion of Jesus Christ, as revealed in the Holy Scriptures and illustrated in the Book of Common Prayer against the varying errors of the day," and also its defence and confirmation in respect of certain "Central Truths" and "Central Facts" set forth in the Deed of Trust.

Among these Central Facts are specified:

"The Church's Divine Order and Sacraments; Her Historical Reformation; and Her Rights and Powers as a Pure and National Church."

It is with the last of these that we propose to deal; and inasmuch as Duties and Responsibilities are the correlatives of Rights and Powers, we may be permitted to enlarge the statement and to speak of THE PURE AND NATIONAL CHURCH,

HER RIGHTS AND POWERS, HER DUTIES AND RESPONSIBILITIES.

That there is in the land a Church whose jurisdiction is co-extensive with the Nationality, that her Purity in Doctrine and Order is such as to deserve our confidence, that she has Rights and Powers which are entitled to recognition, that she has Duties which may not be devolved on others, and Responsibilities which she must courageously accept,—these are the theses which we seek to defend. Or to use a shorter title, LAW, LIBERTY, AND LOYALTY IN A PURE AND NATIONAL CHURCH, sum up the matters which I come to lay before you.

II. In a country which has barely begun to have a religious history, the affirmation of a National Church with prescriptive Rights runs counter to our habits of thought. Moreover the ultra-Protestant and the pseudo-Catholic mind, have agreed together to minimize to the very utmost the right of any local ecclesiastical corporation to meddle with our doctrine, our morals, or our devotions. In the view of many the function of the Church is to advise, rather than to teach. Her utterances are worth just so many times the utterance of one of the units whereof she is made

up. Her authority is the aggregate wisdom of the age in which she lives.

Thus, in the opinion of one, the individual is his own authority. He receives the truth of God as he reads it in nature or in The Book. The word *Must* in the mouth of the Church is offensive to him. He looks for a Church of the Future, held together by the law of love, without dogmas or positive institutions.

In the view of another, no one ecclesiastical corporation within restricted limits, utters the Catholic voice with binding authority. He looks behind the living utterance of a present guide, and sees the teaching of Prophets and Doctors, in the haze which Newman once threw over it as a vast system, "not to be comprised in a few sentences, not to be embodied in one code or treatise, but consisting of a certain body of Truth, pervading the Church like an atmosphere, irregular in its shape from its very profusion and exuberance: at times separable only in idea from Episcopal tradition, yet at times melting away into legend and fable; partly written, partly unwritten, partly the interpretation, partly the supplement of Scripture; partly preserved in intellectual expressions, partly latent in the

spirit and temper of Christians: poured to and fro in closets and upon the housetops, in liturgies, in obscure fragments, in sermons, in popular prejudices, in local customs.[1]"

There is to some minds a fascination in the haziness of that description.

It is held by some that the young Priest, without guidance, supervision or responsibility to any present authority, may out of these scattered members, build up his body of divinity. Unregulated private judgment, whether it call itself Evangelical or Catholic, is destructive of unity. Conformity to an abstract Christianity, or to an abstract Catholicity, is meaningless, so far as concerns co-ordinated and efficient work for God. They both come to the same thing. They mean irresponsibility, individualism, and license without limit.

It is a grave question, and intensely practical to each several Christian soul: Has my Lord confided me for guidance to any visible authority? Has the Father in Heaven provided for me an earthly mother, very far, alas! from being as pure and infallible as Himself, but for all that, very wise and very loving, whom I may venerate

[1] Development of Christian Doctrine, ch. ii. sec. 2.

as my own proper guardian, whom I may trust with confidence and love with enthusiasm?

III. These lectures are delivered under the auspices of the General Theological Seminary. Hence the pertinency of my theme. To fight well, it becomes you to define your allegiance, and that, in the concrete as well as in the abstract. I mean the allegiance due to the Church, Diocesan and National, as well as to the Church Catholic. There are army corps as well as armies, regimental flags as well as national banners. The good soldier adds to his patriotism the *esprit du corps*. He is to be pitied, who ventures into the fray, ignorant or dubious of an immediate authority, whose marching orders he is bound to obey. Alas! for him, whose beloved is to him no more than another man's beloved, who recognizes no special matronly dignity and purity, in her who calls him son. Stinted must be the service of him, who fails to realize that the Church is, of right, the Church of the nation, and that in her behalf, he is a debtor to all within the nation's limits, accessible to him and content to accept his ministrations.

I find in this task a labor of love, and in performing it, I seem to be discharging a debt of

gratitude. For I can truly say, after checkered experience, that the ministry is a pleasant work. For the content I have found in it, and for any help and comfort I may ever have given to fellow-sinners and fellow-sufferers, I am chiefly indebted to the pains-taking of a Bishop, who was thoroughly persuaded that he was a pastor of pastors, who made of each young clergyman personally, a study and a care.

Bishop Cobbs did not teach ecclesiastical optimism, or encourage ecclesiastical insolence. To faults of practice and deficiencies of administration in the Church he was keenly alive. To the zeal of the denominations, and the saintliness of many of their members he paid all due tribute. But he persuaded us, that this Church that gives us orders, is a Pure Church, a National Church, unique among religious bodies, in prestige and authority.

He admonished us that she has not been derelict to the doctrine and traditions of the Catholic body whereof she is a member: and that in all that touches experimental religion, in all that concerns the life of God in the soul of man, its origin, its development, its evidences and results, no particular Church, from the earliest days, has

ever spoken with more wisdom, more unction, more fidelity to her instructions. Without such confidence, I trust not a blind and unreasoning confidence, the burden of the ministry had been intolerable.

Sufficient indeed are the difficulties, which may not be avoided: but if one is uncertain of the rock on which he stands, of the shield which guards his breast, of the sword with which he smites or of the authority from which his orders emanate, little wonder is it, if he faint in the day of adversity.

God grant that I may find arguments and words to fortify you in a reasonable and yet an enthusiastic devotion to the Church which demands your affections and your allegiance as her rightful due!

IV. In entering upon this duty, it seems requisite to dwell upon that which underlies all such discussion, the just conception of the Catholic Church of Christ. Out of this must grow our estimate of the Particular or National Church. Our text tells us of the Church as an edifice, with apostles and prophets for a foundation, Jesus Christ himself being the corner-stone, our separate selves as living stones builded into the one

harmonious whole, and all intended to be an habitation of God, through His Spirit.

We may be told that the search for the ideal is illusory and unpractical.

Men disdain the realities of opportunity and privilege, because they find in them an imperfect realization of the ideal. The divine workman has consented to fetter Himself by such conditions as limit the earth-born poet or artist. His utterances, in themselves essential truth, must reach our ears through the medium of language; among the most magnificent of our endowments, but by no means a perfect vehicle of thought.

The City of God, as the Great Architect has planned it, lieth four-square; and the length and the breadth and the height of it are equal: nor shall that ideal fail to be realized. But by reason of the rigidity of material and the inadequacy of His journeymen, we see in this present time many a wall outside of alignment, many a defect of proportion, many an accretion marring the graciousness of the contour.

It is by reference to an ideal that we determine our standard of spiritual excellence.

To be perfect as God is perfect, to possess that mind which is in Christ Jesus, is our habitual as-

piration. We do not consent to dismiss from our thought as a dream and a delusion, the ideal of saintliness because the realization falls short of the mark.

In the visible Church, as in the personal religious life, it is by recurrence to the pattern showed in the mount, that we must save ourselves from progressive deterioration.

V. Now there is a Church Ideal which differs widely from the true. It is claimed, and with reason, by orthodox Christians around us, that amid their innumerable discrepancies, there is a substantial agreement among themselves, evidenced by the fact that they work together harmoniously in revival services, in Christian associations, and in Bible and Tract Societies. It is said, and I think truly said, that there is in the United States, an average Popular Religion, almost identical in its teaching as to the subjective element in religion, however those who hold it have built up partition walls, easily scaled when zeal and love are awakened.

This Church Ideal, as commonly accepted, is very familiar to the missionaries of the Church, and the rural pastors whose journeys bring them into contact with the multitude. Occasion often

causes them to sit down by the fireside of strangers not of our communion, accepting a hospitality which, to the praise of our people be it spoken, seldom fails to welcome heartily any man of God who asks a lodging. The form of the welcome is almost stereotyped. The host is not of your church; but that makes no manner of difference; that which suits one man does not suit another. He loves all the churches: there is good in all, and there are good people in all: and they all offer different roads to the same destination.

When we engage in conversation with some representative man of sufficient intelligence, it soon appears that he is heartily at one with the Catholic Creed in some of its articles, such as affirm a Father-God, a Saviour dying for men, Forgiveness to be had for sin, and the Future Life of glory. Of the Personality of the Holy Ghost, he has never thought seriously. He conceives of Him as an influence. The Holy Catholic Church is meaningless to him, or even, as he thinks, a dangerous phrase. Of the Communion of Saints, he can give no intelligible account.

He uses the word Church much as fashionable people use the word Society, to describe those

with whom they are on familiar terms. It is a comprehensive word, including the great multitude of people who love the Lord Jesus and are seeking the Kingdom. It does not imply any organic union. The Church is the aggregate of faithful men, and "Churches" are associations, promotive of individual piety, and of united action, none of them claiming any paramount right of jurisdiction over the souls of men, but each one relying for acceptance upon its scriptural doctrines, its efficient arrangements, its spiritual fervor. I do not say that any article of the Creed, except perhaps the Descent into Hell, is distinctly repudiated, but the doctrines of the Incarnation, the Paraclete, the Church, have been dwarfed of their just proportions, in the accepted schemes of divinity.

One grieves to say it, but the fact often stares us in the face: there are multitudes of good, prayerful people in the land, who are at last, unconscious Sabellians and Apollinarians.

Now the Church, in its true ideal, grows out of the Incarnation and the Mission of the Comforter. Explain the Church away, let it be no longer the visible body of an invisible Head, united to Him by the joints and bands of a veritable

humanity, a meeting place, where things spiritual and things material so interpenetrate, that while we may discriminate, we cannot sever them: and little wonder is it, that men forget that our Lord was perfect man, of a reasonable soul and human flesh subsisting: little wonder that they forget the reverence due to a redeemed body, the excellence of bodily acts of worship, the nearness to us of souls at rest in Paradise, and the blessedness of the expectation that we and they, alike, shall have one common birthday into the perfected joy, when our Lord shall come again.

Let the Church become vague and unreal to the thought, and the Holy Ghost is wronged of that domain, to which He was sent from the Father and the Son at Pentecost, dwelling therein as in a Palace, and thence, ministering gifts to one and to another, according to His sovereign will and pleasure. No wonder that in the thought of many, "Holy Spirit" is no more than a synonym for "the grace of God."

Nor are other consequences wanting. If the Church is unreal, then are the Sacraments unrealities, in which grace is no longer "exhibited and conferred." I need barely allude to the dis-

placement in the popular system of the Lord's Supper from its proper eminence. I will not display at length the painful statistics which show the disuse of Baptism. Suffice it to say, that official reports from congregations where provision is made for baptizing infants, often show that in the year not more than one child has been baptized in the families represented by a hundred communicants.

VI. I have it not in my heart to speak otherwise than kindly and respectfully of the multitudes who adhere to this popular religion. I cannot divest myself of the impression, that it is no compromise of principle to introduce a measure of modesty and courtesy into our criticism of systems, whose adherents largely outnumber us. I have learned long since, that if among them some great truths are suppressed, saving truth is earnestly preached and zealously promulgated. I cannot, if I were so disposed, shut my eyes to the magnificence of their undertakings, to the ubiquity of their enterprise, to the wisdom of their administrative policies, to the saintly character of many of their heroes. I am far from imputing to them reckless division of the Body of Christ or conscious withholding of

God's holy truth. As a rule, they are doing the best they know, in a state of things into which they were born, and which they did not create, following the purest patterns of doctrine and practice familiar to them. If we may not win them, we can largely influence them, and this is no small gain. It is for this reason I urge, that the true Ideal of the Church, now generally discarded, should be distinctly asserted and unfalteringly maintained.

It is not difficult to persuade one's self that whatever is, is right. Men who have opened their eyes upon an ecclesiastical chaos, and who from childhood have learned at the feet of their wisest and best, that it is God's will it should be so, learn to reconcile themselves to an ideal of Christianity, as a conglomerate of religious associations, each standing on a platform of its own construction.

VII. But if one emancipates himself from the limitations of his country and his time, if from a standpoint far enough removed from the distractions of his immediate atmosphere to allow the panorama of history to unfold before him, he casts a rapid glance over all the countries and all the lands, he sees the Church otherwise than

as men discern it now. He beholds a something visible and real: an organic body with numerous members, harmoniously articulated together. It stands out above the plane of human affairs, as boldly as rises the Pyramid above the sands of Egypt. No more than that enormous construction, can this fact in history be explained away. It stands before our eyes, as the most real and the most enduring of all social organisms; not an aggregate of units, but a Corporation with a charter, with the power of self-perpetuation, with organic laws, with rulers and subjects, and with legislative powers, again and again exercised, to meet the exigencies of time and circumstances.

If this conception of God's plan for perpetuating and extending his religion, be a delusion, if the leaves of the Gospel, adequate, when rightly applied, to the healing of the nations, were consigned to no visible witness and keeper, but left instead to be dispensed by individuals and voluntary associations: if, in a word, denominationalism, as we know it, is the normal method ordained of God, and approved of God to these ends, we have a right to throw the burden of proof on those who contradict the unbroken testimony of the ages.

The impromptu utterances of experience and conviction are sometimes more forcible than the definition coldly elaborated.

While I was considering how to express the divine ideal of the Church, a brother in the Episcopate suggested, as something most needful for the clergy to know well, and for the people to know now, that "CHRISTIANITY IS A KINGDOM UNDER A KING, BOTH LIVING REALITIES TO-DAY: THE FORMER NOT AN ABSTRACTION, BUT A REAL THING, THE LATTER NOT A DEAD SAVIOUR, BUT A LIVING LORD; AND CHRISTIANITY, NOT ONLY A KINGDOM, BUT A COVENANT KINGDOM WITH ALL WHICH THAT INVOLVES."

I adopt this language as my own, and urge that this representation of our holy religion, is not dependent on scattered texts, figurative in their construction and doubtful in their interpretation. It is inwrought into the very warp of sacred narrative: it is enunciated in statements the simplest and most direct: it underlies all the economy of evangelic dispensation.

VIII. At the place of execution there was set above the head of the dying Jesus a sentence of accusation written: so written in the languages

appropriate to religion, to philosophy, and to empire, that all may read. It is inscribed by the hand of a heathen magistrate, and is the echo of that prisoner's own words when standing at his tribunal. Some strange instinct lends obstinacy to him who all that dark day had wavered and vacillated. No remonstrance can now lead him to erase or mar the record. As Caiaphas in his very worldliness had announced the need of an atonement, so the Deputy, groping in the dark, incredulous or disdainful of all pretension to essential truth, writes it large and clear, that JESUS IS THE FOUNDER OF A KINGDOM, AND ITS PROPER KING.

Let it not be said in disparagement of the verity of our Lord's Kingdom, that it is not of nature but of grace; that the secret of its strength is in its truthfulness and not in might of arm; that it comes not to rival any earthly throne, or to win any subject from his civil allegiance.

These allegations, so far from being objections, are necessary postulates with those who affirm the reality of the King and the visibility of the Kingdom. That His domain is extended not by force, but by the manifestation of the truth; that His empire over His subjects is main-

tained by the influence of love rather than the infliction of penalties, so far from removing His royalty from the category of Kingdoms, elevates it above them all, and makes it the sublimest of Kingdoms.

Let us put the popular gloss upon our Lord's disavowal before Pilate. Assume for a moment that the Kingdom which He asserts, is a Kingdom only in the way of analogy and figure; that in its essence, it exists only in the realm of Spirit; that it is no more than the "fellowship of kindred minds," the voluntary submission of thought and will to a spiritual mastery: a something analogous to the Schools of thought which great minds have founded, visible embodiment being a permissible accident, but in no wise essential to the truth of the definition.

How shall we reconcile with such conception, our Lord's evident actions and His distinctest affirmations? Kingdoms must have a territory —Christ tells us that His own embraces earth and heaven. Kings must have subjects. Birth within their proper domain, adoption or naturalization confer the privileges of citizenship and entail its obligations. And Christ declares that it is by a birth that men enter into His kingdom,

by a birth not all secret and invisible, not by two several and separable acts of initiation, but by one birth, in which the spiritual and the material unites. It needs little skill to interpret the saying. The laws of language imperatively forbid us to say, "born of water and born of spirit;" it is the *water-and-spirit-born* who are the citizens of the kingdom.[1] The post-resurrection teaching is to the same effect. He that believeth and is baptized shall be saved. So long as the rite of initiation is a visible transaction, the society into which it introduces us, must be actual not ideal, accessible to man in the completeness of his humanity, with bodily attendance as well as spiritual submission. Kings, however designated, rule by divine right. "By me kings rule and princes administer justice." The crown may descend by inheritance, it may be grasped by conquest, it may be conceded by subjects in acknowledgment of superiority of merit.

Christ claimed His empire as His Father's heir, and denied that He was justly liable for the payment of the half-shekel Temple dues.

[1] If there were two several births, the preposition would have need to be repeated. But there is one γέννησις, ἐξ ὕδατος καὶ Πνεύματος. John iii. 5.

He claims the Kingdom, because He won it back when it was in revolt against its lawful sovereign. It is confirmed to Him by the voluntary submission of His saints, who delight to lay all honors at the feet of Him, the King and the King-maker; therefore on His head are many crowns. It belongs to kings to govern through the intervention of subordinates, confiding to them within suitable limits their own powers, and investing them with the authority to establish courts and try causes: to administer penalties and to remit them: to levy contribution of service and of goods.

And what is the post-resurrection Gospel, what the Acts of the Apostles, but an account developing into form and actual being, the empire of His thought, establishing its hierarchies, defining the condition of citizenship and the mode of initiation, ordering its discipline and prescribing its obligations? Where may we find a hint that the administration of the divine gift was left at loose ends? What sign is there, that the subordinate honors of this kingdom might be self-assumed, without official investiture?

IX. Again we say, the Church of the Acts was an organized Society, and not an undisciplined

crowd of believers. The Church of the ages succeeding knew not of itself as a congeries of associations. Says Jeremy Taylor, "Here is the first separation and singularity of the Gospel: all that hear the voice of Christ's first call, all that profess themselves His disciples, all that take His signature, they and their children are the Church; an Ἐκκλησία, called out from the rest of the world, the "elect" and the "chosen of God."[1]

The elect are such as bear the visible divine signature; with this agrees our Lord's own account of His Kingdom. If that Kingdom were purely spiritual, if the signature of its members were the inward faith and not the visible sacrament, He would not fail to tell us so. But He speaks in another fashion. His Kingdom is a field where wheat and tares grow together, and neither may be rooted out, until they have borne their fruits, and endured the divine discrimination. His Kingdom is a net, comprehending the good and the evil.

Or again, unless the Church be real and visible, what can we make of such words as these: "I am the true vine, and my Father is the hus-

[1] Vol. ii. p. 111. Sermon x.

bandman. Every branch in me that beareth not fruit, he taketh away."[1] Barrenness is not predicable of such as are united to Christ by a living faith. If those only are elect members of the vine, who are thus united to it, then is barrenness in the branch simply inconceivable.

But because the Church is a visible Kingdom, and Baptism the formal signature of the citizenship, therefore is it that men who show not the fruits of the spirit, have in the truth and reality of this citizenship, the aggravation of their unfaithfulness.

X. Our Prince is a *Living Lord.* When with superhuman strength He pulled down the temple of the world's idols, He did not lie crushed and exanimate beneath the ruins. When He made perfect our redemption, He did not retire victorious, but exhausted, into rest and inaction. An ever-living King, He rules His Church, howbeit He carries on its work on earth by delegation to chosen men. "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men."[2]

Thus sung the Psalmist. And then St. Paul, in his comment on the psalm, gives us the cata-

[1] John xv. i. [2] Psalm lxviii. 18.

logue of these gifts. It is a noble passage; a magnificent description of a body to be seen and touched and handled, and yet having its utmost glory in a spiritual life, which itself unseen and untouched, permeates the structure. "When he ascended up on high, he led captivity captive and gave gifts to men. * * * And he *gave* some apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and the purpose of these gifts of earthly ministries is that we "may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [1]

Our Prince, however secluded from our view in the present time, liveth and abideth ever. He walks unseen in the midst of the golden candlesticks and holds in his hand the stars of the churches.

Joash indeed grasped the bow and fitted the

[1] Epistle in Ordination of Priests. Eph. iv. 7.

arrow for its flight. But it was the hands of Elisha superposed upon the king's hands, that converted that feeble missile into the arrow of the Lord's deliverance. And thus the Catholic Christian recognizes in all the Church's doings, the presence most awful and most real; howbeit none may mark the manner of His coming and going, of the king that was dead, and is alive, and behold He liveth for evermore.

Mothers bring their little children to an earthly representative to be touched and blest, and underneath the apparent transaction, a King cradles them in everlasting arms and consents to be their refuge. We gather around the sacred table, and one delegated to feed the flock, gives to each one his portion: but there stands there in the shadow, the true Melchizedec, without beginning of years or end of days, offering to us the bread and wine of his crucified humanity. Alas! Alas! that men are taught, that it is of a purer evangel, to think of their Lord as dead or absent from His Church and her ordinances. The fathers have eaten the sour grapes of sacramental rationalism, and the children's teeth are set on edge in the repudiation of inspiration, of miracle, and of the supernatural in religion.

XI. In nothing is the Kingdom of God more diverse from other Kingdoms than in this: that it is a KINGDOM OF COVENANT. "Gather my saints together unto me." The parallelism tells us who are the saints. "Those that have made a covenant with me by sacrifice."[1]

The kingdom rests not on an unformulated understanding: its terms, its conditions and limits are not vague and uncertain. There is a covenant between contracting parties, with stipulations on either side, authenticated by solemn seals and solemnized by sacrifice. In vain may we search the record for any proffer of nobility in the New Jerusalem, save to those who are comprehended within the covenant.

The time would fail me to trace out this covenant from its origin, through its various amplifications and ratifications, up to its present completeness.

See its essential principles in a single instance. The contracting parties are Jehovah and the Father of the Faithful. The stipulations are, on the one part the concession of inheritance, on the other implicit trust and a self-surrender which kept nothing back. Circumcision be-

[1] Psalm l. 5.

comes the signature. The blood of sacrifice confesses that the death-penalty is incurred if the compact be broken. God swears to Abraham, and in solemnization of that oath, amid an horror of great darkness, passes, as a smoking furnace and a burning lamp, between the divided sacrifice.[1]

This and all other preliminary covenants, culminate at last in the One Covenant comprehensive and enduring. We may find its essence summed up in a few potential words. "He that believeth and is baptized shall be saved." The Ineffable Trinity is the party of the first part: the child of Adam is the party of the second part. The concession on the one part is Life eternal, on the other it is trust, which is but another word for the abnegation of all self-will. The seals are to be recognized in the application of material substance by one sent to baptize, and in the acceptance by the subject of the appointed signature. And all is done in the presence of a Lamb as it had been slain, testifying at once to the worth of the life now covenanted to the sinner, and to his guiltiness of that body and that blood should he, to whom God is content to swear, perjure

[1] Gen. xv. 8, ad fin.

himself by deliberate repudiation or by careless violation of the high engagement.

XII. Such is the covenant of adoption in its briefest statement. And then, when we unfold the deed itself, covering many a closely-written page, how magnificent are its amplifications and its iterations!

On the human side, to faith, is added virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity: yea, all in character and in conduct that is lovely and of good report. And God's promise, issuing from that pledge of life, flows on, and as it flows in sacred pages, ever augments its tide: waters to the ankles, waters to the knees, waters to the loins, waters to swim in, an illimitable ocean, until we sink prostrate before the wealth of the divine assurance. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's."

Nor does that covenant fail to be often renewed. Again and again we come to God to confirm the wavering purpose, to profess, in spite of failure, an unchanged confidence: and the God of covenant lays upon us the hand of benedic-

tion and certifies us by a visible sign, of His favor and gracious goodness towards us: and often in the Holy Eucharist extends to us tokens of enduring love, and so assures us, that we have not ceased to be very members incorporate in the mystical body of His Son.

XIII. While we have thus expounded some characteristic features of the Church of God, we have contributed nothing, we can contribute nothing toward discovering the ultimate secret of its being, or disclosing the marvel of its creation. Some things there are, which it is impossible for a man to utter: some things there are, familiar to us in their manifestations, whose absolute being is enveloped in inscrutable mystery.

The visible Church is the outcome of the Incarnation. "We are members of (ἐκ, out of = of the substance of) his body, of his flesh and of his bones."[1] The words are plainly borrowed from Adam's account of the mother of all living. "These words," says Hooker, "may be fitly the words of Christ concerning his Church, flesh of my flesh and bone of my bones, a true native extract out of mine own body."[2] Nor is this all: there is a mystery, a great mystery in the union

[1] Ephes. v. 30. [2] Polity V. lvi. 7.

that is betwixt Christ and His Church. There is a half whispered intimation of a home forsaken for the Church's sake, and a revelation of the entrance into a union so intimate, that the Christ and the Church are in some sense one.

How can these things be? Let us plant ourselves upon the immovable rock of the Incarnation, and these mysterious economies of grace shall cease to offend us. For if in that original mercy "two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together, never to be divided," whereof is one Christ; if, in His self-assertion at one time and His child-like dependence at another: if in His claim to understand all secrets, followed by a declaration that there was one day of which He knew not: if in innumerable such particulars, the divine and the human in the one Christ so interpenetrate each other, as to become inextricably commingled, and to forbid any line of absolute demarcation: if He, in devising a remedy for the blind man's eyes, incorporated with the common clay, the moisture of His lips: in view of these things, we shall not be scandalized because there is in the administration of the purchased grace, that which can be neither dissected nor analyzed:

because in Church and Sacraments, however we may sometimes recognize an element distinctly spiritual, and an element as distinctly human, there is a bound where heaven is so let down towards earth, and earth so caught up towards heaven, that their several confines melt one into another, and heaven and earth are one.

Brethren, it may seem a rash endeavor, to persuade men to recognize a divine ideal of the Church, when believers as well as unbelievers unite in esteeming as among the most delusive of dreams, the vision of a Church, one and undivided, a Kingdom real and potential. Nor can I be indifferent to the consequences that may be imputed, consequences which I heartily deprecate, of forgetting that true circumcision which is of the heart, and of failing to recognize the mind of Christ, in some who accept not His visible signature, and even deem it a superfluity.

I have feared to weaken the force of a most needed statement, by precipitate mention of exceptions and explanations. The Church, let us think of her sometimes, as she was in the day of her espousals: a helpmeet taken from an opened side: fearfully and wonderfully constructed:

breathed upon by her Creator, and by that breath endued with life and beauty. Christ loved the Church and gave Himself for her: let there be no stint in the love and reverence of Christ's people, for the Church, His bride.

LECTURE II.

The Particular or National Church.

LECTURE II.

THE PARTICULAR OR NATIONAL CHURCH.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."—*Rev.* i. 20.

THE last section of the Holy Gospel tells us of our Lord's forty days sojourn with us, after He had made perfect our redemption. The Revelation of St. John the Divine, is in some sort a continuation of the Acts of the Apostles. Thanks be to the God of mercy, that He has been pleased to give, for our enlightenment, this invaluable supplement to the personal biography of the Lord and of the twelve! For there is no commentary so reliable upon constitutions, whether religious or political, as the forms in which they at once embodied themselves, and the things done under their instructions by those whose names stand first on the roll of corporators.

Many a victory has been fruitless, because the victor was not at pains to secure its result. Many a generous device for the good of men has failed of its end because the beautiful ideal was sent forth unclad and undefended, unfurnished with feet for travel, and hands for apprehension. Moral truth, however enunciated, loses its hold on men, and escapes into the cloud-land of speculation, unless by some device it is inwrought into character and life.

The divine love had been brought down from heaven and perfumed all the air. But as we detain some sweet essence and preserve it, and apply it, by enclosing it in a suitable receptacle, or by kneading it into something of more earthly mould, so was it necessary, if love was to do its work, that it should find a living organism, at once its guardian and its almoner. Thus the truth, like the leaven which a woman took and hid in three measures of meal till the whole was leavened, was committed to the Church, to be incorporated into the mass of humanity. The fountain of life was opened, and conduits were provided to convey the stream to fainting souls. For the conservation and dissemination of the Gospel, the apparatus of disci-

pline and administration were supplied by its Author.

II. The King has won His crown. He is presently to sit down at the right hand of God, and the Holy Ghost is to become, in His stead, the present Paraclete. And He lingers, when all heaven was impatient and longing for His return. He lingers forty days. We are left in no doubt of the employment of those forty days. The kingdom is now definitely organized and constructed. Its officers are finally commissioned. He is with the governors of the Church, "speaking to them of the things pertaining to the kingdom of God." We need not fear to affirm that as the Eleven shared with St. Paul, the dignity of a personal investiture conferred by the Chief Shepherd and Bishop of souls, so were they and he alike, personally instructed by the Master Himself, concerning the Eucharist and all the essentials of religious administration.

Presently the city of God uprises from its foundations, and its outlines are distinctly visible against the dark sky of heathendom. It is a city set on a hill, and cannot be hid. It is no encampment of tents, however goodly, where isolated families gather around separate hearth-

stones. No sign is there of different religious denominations of Christians.

The kingdom is one, visible and undivided. Citizenship is obtained by an initiation which no one disputes. There is an authority which rules, defines, levies contribution and disciplines offenders. The keys are held in open view. The doors unlocked at Pentecost, admit the homeless thousands. Closed against the incestuous person, he is delivered to Satan. One graphic description makes all plain.

Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

They continued steadfastly in *the* Doctrine, *the* Fellowship, *the* breaking of Bread, *the* Prayers. Pearson, Andrewes and others have shown that we have here the "image of the Primitive Church." Its four great bulwarks of Faith and Fellowship, of Sacrament and Service, leave no room for any theory of ecclesiastical association resting upon the basis of elective affinities.

III. And here we turn aside to meet an objection. It may be asked, was human nature in those days, other than what it now is? Were

Christians never restive under authority? Never dazzled by the glory of one great name? Never tempted to become enamoured of a thing indifferent, and on that ground to separate themselves from the faithful? Were there no Legalists, no Rationalists, no Second Adventists, none who despised the mystic grace of Eucharist and of Marriage?

None of these are absent. The perversions of our later days have all their counterpart in that early record. But there is for them no tolerance or patient recognition. They are there only for rebuke and vehement expostulation. If any resisted an Apostle's jurisdiction because his bodily presence was weak and his speech contemptible, if any elected an individual Apostle of whom he would be a partizan, if any for some such thing as dread of idol's meat, should dwell and eat apart from his brethren, if any explained away the verity of Christ's coming in the flesh, or made His table common, not discerning the Lord's body there, or insulted the Church's rule of chastity, or troubled God's people by private speculation touching the day of the Lord as near at hand: an Apostle was ever ready with his trumpet to recall the stragglers and to re-form the

line of battle. When Ebionites, Cerinthians, Docetæ and Nicolaitanes would foist upon the one Faith their deceitful speculations, St. John drops for the time his messages of love, shows himself in his old age the Son of Thunder still, while his warning reverberates through the Church. "Look to yourselves * * * whosoever transgresseth and abideth not in the doctrine of Christ, hath not God."

IV. There is a formative period in which the first commissioned Hierarchy reserves to itself a universal control: although thus early, as in the Council of Jerusalem, they summoned elders, and brethren in consultation, and furnished to succeeding ages that type of conciliar legislation which, maintaining authority, bars out tyrannical dominion over the faithful.

In the Epistles we see this government beginning to be distributed and localized. Titus is left in Crete under Apostolic instruction to "set in order the things that are wanting, and to ordain elders in every city,[1] *as I had appointed thee.*"

To Timothy is entrusted a delegated authority at Ephesus, during St. Paul's absence, and subject to his revision. "Till I come," is the term

[1] Titus i. 5.

of his commission. He is to preach, to ordain deacons and elders, to discipline, if need be, ministers and people, and to guard the purity of doctrine and the proprieties of public worship.[1]

Presently we discern a more distinct crystallization. The Church of Jerusalem is under the jurisdiction of St. James the Lord's brother. Timothy had ministered to the Church of Ephesus, one might say, as the Suffragan of St. Paul. But now this Church as well as six other Churches in Asia Minor, has an organization of its own. Responsibility is not left indefinite. Over each such community, Christ's Angel-messenger presides. God is too reasonable to hold men to responsibility whom he has not clad with adequate powers. To take a single illustration, if the angel of the Church in Pergamos is censured for tolerating the doctrine of the Nicolaitanes, while he of Ephesus is praised for his resistance, it is of necessity that the officer held accountable should be the accredited authority, competent to repress heresies. The use of the mystic number seven, the symbol of completeness, suggests that which I believe is by none denied,

[1] 1 Tim. iii. 14, 15 ; iv. 13.

that we are not to confine our thought to the mere localities specified.

The vision is of the many Churches in many places, each a lamp of the many-branched candlestick: and of many stars, each the conspicuous representative of the individual Church. The Son of man, the One True Light, is *in the midst* of the candlesticks which borrow from Him their lustre. He *walketh* in their midst, as the Priest in the temple lighted and watched and fed the lamps. *He holdeth the stars in His right hand*, because all hierarchies are efficient so long only as He sustains them.

Thus, according to the date commonly assigned to the Apocalypse, in the year 96, local Churches are organized under responsible governors. From this point it is but a little way to the familiar constitution of the Church of the Ante-Nicene century; and we approach the subject of this Lecture, the Autonomy of the Particular or National Church.

V. But here all discussion is simply nugatory, if either of the two ecclesiastical theories with which we of this Church are chiefly at issue, can be successfully maintained. According to the former of these theories, "During a great

part of this (the second) century, all the Churches continued to be, as at first, independent of each other; or were connected by no consociations or confederations. Each Church was a kind of small independent republic, governing itself by its own laws, enacted, or at least sanctioned by the people."

"The form of the ecclesiastical constitution and government which had been introduced (*i. e.* in the second century) was more and more confirmed (*i. e.* in the third century). * * * A person bearing the title of *bishop* presided over each Church in the larger cities, and managed its affairs with some degree of authority."

But this, Mosheim affirms, was an innovation. It was after another sort that "Christians managed ecclesiastical affairs so long as their congregations were small. * * Three or four Presbyters, men of gravity and holiness, placed over these little societies, could easily proceed with harmony, and needed no head or president. But when the Churches became larger * * * it became necessary that the Council of presbyters should have a *president*. He was at first denominated the *angel*, but afterwards the bishop. * * It would seem that the Church of Jerusalem

* * * was the *first* to elect such a president, and that other Churches, in process of time, followed the example." [1]

I refer you elsewhere for the abundant refutation of an hypothesis, for the support of which the professional historian cites not one authority, unless perchance an *obiter dictum* of the hasty Jerome, an inference of his own from a fact in nomenclature which no one denies, may be considered a testimony.

And while I may not suffer to pass without mention, neither do I propose to discuss formally, the theory that the plenitude of authority and the assurance of indefectibility inhere in the person of a single Bishop. It may be presumed that the early Church knew her name when she graved incisively upon her Creeds and over the portals of her temples the title, "One, Holy, Catholic, Apostolic Church." They are modern hands that have inserted a caret, and in a later Creed even erased the familiar characters. So that the title of eminent dignity, has now become "the Holy Roman Church, mother and mistress of all churches." How utterly this

[1] Mosheim, Book I. Cent. i. Part ii. Ch. ii. § 11. Cent. ii. Part ii. Ch. ii. § 2. Cent. iii. Part ii. Ch. ii. § 1.

theory enslaves the churches of the saints, may appear from the words of De Maistre: "*I think it useless to dwell on these foolish details. It is more worth while to establish without delay the decisive and immovable proposition that* THERE ARE NO LIBERTIES OF THE GALLICAN CHURCH: *and that all that is concealed beneath this fine name, is only a conspiracy of the temporal power, to despoil the Holy See of its legitimate rights.*" [1] Bishop Andrewes has succinctly presented the nature of our contention. "Quarrel with us, if you will, over the name of Orthodox; of Catholic you cannot. Of that, both the thing and the word, we believe as do you: even better than you. For you yourselves dropped the name of Catholic, when of late, you unhappily added Roman to it: and reduced Catholic (*i. e.* of the whole world) to Roman (*i. e.* of one city): Catholic, which is diffused in all the world, and Roman, which is only one city of the world. Roman Catholic is a new word; as much as to say Catholic and not Catholic. Roman is *κατὰ πόλεως*, Catholic. *καθ' ὅλου*. So that now (if I may so say, and the nature of the word allows),

[1] De l'Elise Gallicane, Livre ii. Chap. xiv. The capitals are his own.

you are rather to be called Cathopolics than Catholics. * * * * Belong ye then to your Roman Catholic Church, a thing not found in the Creed, and we, to that in which we believe, a Church which is simply Catholic, not restricted to Rome, but such as we possess in the Creed—a Church which is orthodox, which does not bow down to or worship any image; which does not worship it knows not what; which prays in the spirit and prays with the understanding likewise; which does not call on them on whom it believes not; in which Christ is the Head of the Faith, and the Holy Ghost His Vicar; to this we belong and profess to belong; and you, since you have many of the doctrines of the Catholic Faith still remaining among you, though in part corrupted, we are able to call members of the Catholic Church, but not sound members."[1] I waive then, these controversies, Congregational and Papal. Our champions have met the argument, Scriptural, Patristic, Historical, with such learning and ability, as to exhaust the subject. We ask you now, to take a broad survey of the Church as

[1] Translated (the latter part by Rev. F. Merrick) from Tortura Torti. Parker, p. 494-5.

she appeared when she had adjusted her economies and become rooted in the soil.

VI. We see unity reconciled with diversity. We behold a great company in all the world, in a union most intimate, wherein each baptized man was home-born; and there are also local Churches, exercising jurisdiction within narrower limits, and holding more familiar correspondence with those which lie adjacent. The unity of a living organism is not the unity of a stone. It does not imply absolute identity of structure, or even an absence of all differentiation of members. The truest unity is that wherein many members can be discriminated in their severalty, while knit together in one visible body, acting in concert and to a common end. "*Plurality which does not reduce itself to unity, is confusion: unity which does not depend upon plurality is tyranny.*"[1] The unity of the Godhead is not marred but manifested by the revelation of a three-fold personality. The unity of the Episcopate is not impaired, because, according to Cyprian's maxim, there is but "one bishopric, and an undivided share thereof is perfectly and wholly holden of every particular bishop."

[1] Pascal, Pensées, part ii. art. xvii. ci.

When our Lord fed the five thousand, He afforded us a parable of the economical arrangements which were to prevail in the Church. There was no confusion or disorder. He made the men sit down in numbered companies; πρασιαὶ πρασιαί, *i. e.* as it were, *Arcolatim*, in "square garden plots," as Trench explains it, after Theophylact, [1] so that ministering apostles might without jostling one against another, make equable distribution of the divine bounty. Even without such precedent, the Church may find in the canon "Let all things be done decently and in order," ample authority for prudential distribution of her ministries of grace. The necessities of the case, and the teachings of common sense as well, caused these lines of demarcation to be drawn with reference to geographical and national boundaries, and to respect affinities of race and language. Some of these arrangements were in their nature temporary, as the distribution of the missionary work, for instance, between the two great missionary Apostles. Others were as permanent as the conditions out of which they took their rise.

VII. The fathers of Nicæa decreed, "Let

[1] On Miracles, xvi.

the ancient customs prevail which are in Egypt, Libya and Pentapolis, according to which the Bishop of Alexandria has authority over all these places. For this also is customary with the Bishop of Rome." The Council of Constantinople further ordained "the Bishop of Constantinople shall have the primacy of honor after the Bishop of Rome, because Constantinople is new Rome."[1] Two things impress us in these decrees; one is, that the crystallization of a Church, diffused around certain centres and within definite limits, becomes matter of prescription, and is not to be wantonly disturbed. And another very far-reaching principle is to be found by implication, in the explanation "Constantinople is near Rome," viz., that it behooves the Church, saving her spiritual independence, to adapt herself in the details of administration to the civil facts of the age in which she lives.

While we contend for the divine authority of the Church, let us not forget that the State is also commissioned from on high; that there are set up in the world two jurisdictions, concurrent, and not necessarily conflicting.

The form of the Civil Constitution is not pre-

[1] Hammond on Canons (Stanford & Swords), pp. 34 and 65.

scribed in the revelation from God. Just as the Hebrew poetry, dependent on parallelism of thought rather than on the rhythm of sentences or the accord of syllables, preserves its beauty and majesty, into whatsoever language it be translated, so do the twin commandments, which summarize the Christian law, utter the same tones, even and undisturbed, under all the various types of civil rule, and regardless of the personal qualities of the ruler, from Nero, the absolute monarch, down to Victoria the constitutional Queen; and still down the scale, to the well-ordered republic, and the loose democracy. Civil rulers, in their sphere, no less than Priests and Bishops in theirs, are representative of God. We are admonished, as it were in one breath, "Fear God, honor the king." The king, by what ever name we call him, is "supreme," a power "ordained of God." He is God's minister, entrusted with a sword, delegated to execute wrath upon him that doeth evil. Such statements do indeed sound as an anachronism in our ears. But for all that, I am bold to claim, that among the incidental purposes of our blessed religion, it was largely intended to strengthen by its sanction the civil rule and so to guard society against rash changes;

that loyalty to the State enters largely into the practical duties of the Christian life, and that deference to its order, is a duty binding on the Church.

The Church and the State move in their several orbits, each in its own plane. These planes may be parallel, yet even thus, there is an influence of attraction or repulsion, an interchange of sympathies and influences, which forbid either to say to the other, I have no need of thee. And because in origin and in purpose, they have much in common, the one will at times, without rebuke, invade the province of the other, and friendly alliance grow up between co-ordinate powers. Thus has the Church been the bulwark of the throne, while Kings have been the nursing fathers, and Queens the nursing mothers of the Church.

The Bible student cannot fail to note the stress that is laid in the prophetic page, upon the four great dynasties who wielded by turns the sceptre of the world, and their intimate association with the march of the redemptive plan. He recognizes the fitness of the times for the advent of the Prince of Peace, when for a little space the earth was quiet and at rest, and the sceptre of univer-

sal empire was held in the constraining grasp of Rome.

It was no more than a recognition of these providences, it was no more than a fitting regard to expediences and to the just rights of accredited authority, that in things discretionary and mutable, the Church should have regard to existing institutions, and adapt her arrangements with reference to them.

VIII. Thus is it that we discern at last a settled order, which I need not set forth in detail. Over the Parish, the equivalent of the modern Diocese, is the Bishop, who holds his jurisdiction by immediate derivation from Christ. In the grouping of Parishes into Dioceses and of Dioceses into Patriarchates, and in the distribution of appeals and of dignities consequent thereon, we find a general conformity, although not absolutely invariable, to the political configuration of the Empire.

Following the language of Article xxxiv. we have spoken of the autonomy of the "Particular or National Church." These two descriptions, however agreeing in substance, vary in suitableness at different times. Under the Roman Empire, nationalities, in the political sense, were ob-

literated, so that the Catholic body might also be deemed one National or Imperial Church. Yet even then, the Particular Church of peoples speaking the same language and dwelling within naturally-defined limits, asserted the right to manage her own affairs.

The transition is easy and natural to National Churches, as we know them now, under their own Bishops and Metropolitans, exercising their own discipline, establishing their own ceremonies, but always with deference to the ancient canons and the Catholic traditions. After quoting the Constantinopolitan Canons, the Rev. F. Meyrick, says: "We may see in them, as in a mirror, the whole constitution of the Church at the time of the Council of Constantinople. We must again remind our readers that in reading of a 'Diocese,' they must put out of their thoughts what is now called by that name, but was then denominated a Parish, and they must recollect that something is meant, very little if at all, different from a National Church. That which was presided over by a Bishop was called *παροικια*, or Parish; that which was presided over by a Metropolitan was called an *ἐπαρχιά*, or Province, and consisted of many

παροικίαι; that which was presided over by a Patriarch, Exarch, or Primate (according as he had one or other of these three names) was called a Diocese. Now, this word Diocese is not originally an ecclesiastical term: it is the name of a civil division of the Empire, constituted by several provinces, and ruled by a præfect. There was then established in each of these Dioceses a Church containing a hierarchy, in which we may mark three steps—the lowest, the Bishops, whose jurisdiction was confined to their παροικίαι; the next, the Metropolitans (two, three, or more in number, according as the Diocese was larger or smaller), each of whom had jurisdiction over a province; and, lastly, a Primate, who had jurisdiction over the whole Church of the Diocese. There is nothing more clearly brought out by the ancient canons than that each of these Churches was a distinct and independent whole in itself, bound, it is true, to the other sister Churches by the tie of love and the bond of the Holy Spirit, uniting them all to their one Head and to one another, but absolutely free from all authoritative control, exercised by any Bishops whatever, without the limits of that Church or Diocese. At the time of the Second Council, the world was divided

into thirteen such Dioceses, besides the city and neighborhood of Rome, which constitued one Diocese by themselves; five of them are referred to in the above quoted canons, viz., Egypt, the East (*i. e.* the parts about Antioch), Asia, Pontus, Thrace. The eight others are—Italy, Macedonia, Dacia, Illyria, Africa, Spain, Gaul, Britain. As then there were fourteen Dioceses, the theory of the Church was, that there should be fourteen Diocesan Churches; and this theory was carried out, except so far as it was prevented from taking effect by the inhabitants of some of these Dioceses not having been Christianized. It is of these Dioceses that the Canon speaks: "Bishops who are outside a *Diocese* must not invade the Churches which are across the borders, nor bring confusion into the Churches.'"[1]

IX. It cannot be that the word ἔθνος, of so distinctive meaning, was used, without a purpose, by our Lord as the initial and as the ending of His Kingdom. Teach all *the* nations: so reads our commission. Before Him shall be gathered all *the* nations: such is the array of the Last

[1] Meyrick's Exam. of the Rev. R. I. Wilberforce's charges against the Church of England, p. 74-5.

Judgment.[1] These intimations unite with the intrinsic reasonableness, to vindicate the wisdom of the Church, in plotting out her demesnes, with reference to race, language, nationality.

Shall I ask forgiveness for occupying your time with a historic outline so very familiar to Churchmen, and in which many of my hearers, as I am glad to know, have been most thoroughly indoctrinated in the class-room? It is just this thing which men know so well, that they clean forget or absolutely ignore. It is by the utter neglect of these authoritative precedents, that within our day, some have been found to claim autonomy for the diocese, and to see in the Church of the United States, no more than an association of dioceses, with limited powers, dissolvable at pleasure. It is due to the same cause, that serious proposals have been made to secure Christian unity in the land, by imparting to the great religious bodies a due ministerial succession, under such *concordat* as may be needed to guard the essential faith, leaving them thereafter as separate as before.

The separation inaugurated by the sometime Assistant-Bishop of Kentucky, and others, may

[1] πάντα τὰ ἔθνη. Matt. xxv. 32 : xxviii. 19.

well teach us the lesson that it is schism to invade the unity of the authoritative Church in any nation, or to set at naught her discipline; and that this schism is in nowise palliated, even if a Bishop technically competent to convey, and a Priest competent to receive Episcopal orders, should endeavor to secure for a new sect, the help of a personal succession from the Apostles.

X. The powers exercised by the National Churches in primitive times, as in later centuries, were by no means inconsiderable. We need only mention such names as Gangra, Antioch, Carthage and the like, to remind ourselves that non-œcumenical Synods grappled with the gravest questions of Faith and Doctrine, of Order and Discipline.[1] We do not pretend that the Divine Ideal of the Church has never been tampered with, or that confusion has not invaded the Kingdom of Him who is the Author of order. But certain it is that the Church of history lies before us in an orderly array of companies, distinguished but not separated by lines of national demarcation. The independence of National Churches in all matters of local jurisdiction, in canon law, in liturgies and

[1] See note at the end of this Lecture.

usages, is too well known to need setting forth at large. This independence is not forfeited by the submission, whether cowardly or enforced, for years or for centuries, to any usurped authority. David was God's Anointed, however he was sometimes sinning, sometimes fugitive, sometimes yielding under protest to the exaction of the sons of Zeruiah.

"The river Rosny, when it entereth into the Lake of Lozanna, thou thinkest it quite devoured, but that lively and running water cutteth and divideth that dead and standing pool, making way through her swallowing depths. Our Church in like manner hath made her way through many ages, hath run into the lake, yet not overwhelmed, but hath past through the bottomless gulphs thereof with glory and triumph; and many rivers meeting her, she passeth through many countries, and at the last falls into her ocean, the Church of Christ in God, the bottomless sea of all goodness, and there is drowned, losing herself to find herself in Him."[1]

That the Church owes a debt of gratitude to Popes and to Princes, none may deny. Casau-

[1] Mournay, Count de Plessis, as quoted by Burnett on Art. xix. (Appleton, p. 250.)

bon pauses in his controversy to make excuse: "Be it granted that Popes Julius and Innocent transgressed the bounds of their lawful power, usurped a right over their brethren till then never made use of, and that (you may add if you please) a right which was not lawful; yet were they not without reason for what they did, when such was the condition of the time, that as physicians speak, desperate remedies were to be applied to desperate diseases" [1]

Remembering the infirmity which belongs to all human administrations, little marvel is it, that in days of trial and poverty the Church should invoke the fostering care of Princes and tolerate their intrusion into things spiritual: or that in centuries of darkness and violence, she should invoke against rude barons and avaricious tyrants, the influence and prestige which attached to the world's imperial city, and to the see which held by universal concession the primacy of dignity. The benefactor of yesterday becomes often the oppressor of to-day. Pope and Prince have sometimes agreed together to reduce to vassalage the free Church of a nation.

XI. Of the National Churches, those which

[1] Anglo-Cath. Libr. Vol. iii. p. 225.

have been most strenuous in asserting their autonomy are the Anglican and the Gallican. Touching the former, I may barely refer you to a vast array of apologists, men of wisdom and profound learning, from Jewell, down to the Lecturer on this foundation for 1881, indicating the self-assertion of the Church of England.

The history of the Gallican Church is not less instructive. There is a mine of wealth in it, which few of us have the opportunity to explore. Of her rulers, Casaubon wrote, nearly three hundred years ago: "It is their peculiar praise (I say it without flattery) that with an heroic piety and religious generosity they have, by the blessing of God, preserved the Christian liberty of their Church, if not wholly untouched, yet firm and unshaken to this day. Who that dwells even in the most remote regions, and has received but the slightest account of the affairs of France, has not heard something of the liberties of the Gallican Church? So in the language of the law are the rights of ecclesiastical liberty called; which though they were from the beginning to the universal Church (for they have all one and the same author and founder, Jesus Christ), yet by a certain fate it has happened that

in all the noblest kingdoms of Europe the Churches have suffered their rights and liberties to be taken from them; whence it has come to pass, that while the neighboring people groan under their servitude, the name of the liberties of the Gallican Church has been celebrated with great fame, even among far distant nations.[1]"

A rapid glance at some of the more notable incidents of this history will serve to illustrate the audacity of the Pope, the tyranny of the State, the unnatural coalition of them both, to humiliate a glorious Church.

In the year 1302 Boniface VIII. promulgated the Bull *unam sanctam.* Archbishop Kenrick, while he affirms that this bull is "repudiated by all, not excepting the most ardent advocates of papal infallibility," says that "for four whole centuries it seems to have been in force, and was said even by the most learned theologians of the seventeenth century to be matter of faith. * * No man can deny that the purpose of Boniface in that bull was to claim for himself temporal power, and to propound this opinion to the faithful, to be held under pain of

[1] Anglo-Cath. Libr. vol. iii. p. 116.

damnation."[1] But after nearly four centuries of submission, on the 17th of March, 1682, the Hierarchy and Faculties of France agree with singular unanimity in setting forth that famous DECLARATION which, while it professes to guard the majesty of the Holy See and the obedience due to it, defends the prerogatives of the National Church. It denies any papal authority in things civil and temporal. It denies that kings can be deposed or subjects absolved from allegiance by the power of the keys. It denies that the judgment of the Chief Pontiff is irreformable, unless confirmed by the assent of the whole Church. It affirms that the Pope himself is restrained by canons made by the Spirit of God and consecrated by the reverence of all the world; and that he is further restrained from interference with the internal affairs of the French Church: *valere etiam regulas, mores et instituta à Regno et Ecclesiâ Gallicanâ receptos, Patrumque terminos manere inconcussos.*[2]

Thus there was inaugurated the struggle be-

[1] Freidrich, Documenta ad illustrandum, Conc. Vaticanum, Part I. p. 204.

[2] For original see Bossnet's Defensio vol. 1, p. xlv. It is translated in Jervis' Church of France, (Murray) vol. ii. p. 49

tween Gallicans and Ultramontanes, made memorable by the names of Bossuet and Bellarmine, of the Jansenists and the Port-Royalists. We proceed a century. The year 1789 finds Louis XVI. seated on a tottering throne. The National Convention seeks to reconstruct the social fabric upon principles which led presently to the national apostasy and the enthronement of the Goddess of Reason in 1793. Among its early measures is the enactment of a civil constitution of the clergy. The critical question was indeed concerning the supremacy of the Holy See. But more than this, the Civil power proposed to legislate absolutely for the Spiritual, to confiscate its wealth, to obliterate its dioceses, suppressing fifty sees at once; to order its discipline, to make of its Bishops mere creatures and servants of the State. And when the oath to support this constitution was enforced, a great rift was made in the Gallican Church between the constitutional Bishops and Clergy on the one side, and the Non-jurors on the other.

The story now becomes one of moral sublimity. Of the Sorbonne, thirty only, out of eighteen hundred, take the oath. One hundred and twenty-five Bishops prefer to surrender their

sees. Driven into exile, suffering and poverty-stricken, their resolution is undaunted. The hospitality of England rose with the demand upon it. We read of one national collection made for their benefit, amounting to £40,000. Bishop Horsley, preaching before the House of Lords, pays tribute to "the venerable exiles, the prelates and clergy of the fallen Church of France, endeared to us by the edifying example they exhibit, of patient suffering for conscience' sake."

And how were these men rewarded by the Primate to whom they had given unswerving allegiance at a cost so great?

The Empire is developing in France out of the ruins of the Revolution. The First Consul desires the glory of restoring to France the Church, so dear to faithful hearts, while yet he proposes so to restore it, that it shall not be a co-ordinate power, but a vassal to his absolute will. He demands that the Bishops, one and all, shall resign their sees, and leave the field open for a radical re-arrangement.

And thus in 1801, the Pope, by the brief "Tam multa et tam præclara," pleading the pressure of necessity, demands of these non-juring

martyrs that they shall resign their sees within ten days. And when those grand old men refuse, Pius VII. by the bull "Qui Christi Domini vices," suppressed, annulled and forever extinguished all the French sees in existence, and founded new sees in accordance with the concordat made with the First Consul.[1]

Thus mournfully opened this nineteenth century upon her whom we are proud to own in her adversity as a Sister-Church. And later events have been equally calamitous.

XII. In the Vatican Council, the French Bishops, in common with the overseers of other Churches who had preserved a certain measure of autonomy, find the true hierarchy confronted by an irresistible majority of Cardinals, mitred Abbots and Generals of Orders, Titular Bishops and Italians. The protests of Darboy and Dupanloup are as little heeded as those of Kenrick and Strossmayer. Pius VII suppressed sees: Pius IX suppresses the Episcopate itself, and forces the Bishops on bended knees to disown all right of spiritual jurisdiction, save by derivation from himself.

[1] This strange story is rehearsed at length in Jervis' Gallican Church and the Revolution (Regan Paul, Trench & Co., 1882).

And even to-day, around the ancient Church of France, reft of her powers and degraded into vassalage, are rallying the so-called statesmen eager to destroy her. It is with lively sympathy that we hear of Seminaries without students for the Priesthood, of Churches unsupplied with ministrations, of industrious curés living on the wages of a day-laborer, of religious emblems banished out of sight, and even Sisters of Charity driven ignominiously from their places by the sick and the dying.

Unhappy Church of France, whose once Bishop of Autun led the way in despoiling her, whose acknowledged Ruler has passed by on the other side in her extremity, and in the revival of prosperity confiscated all her dignities for his own adornment. Poets, Philosophers, Doctrinaires and Atheists, Revolutionists, Imperialists, Republicans, and at last Curia and Pope, have agreed in this, that the Church of France shall not be the mother and mistress of her own spiritual household. I have ventured to give this rapid outline of a history, whose incidents might of themselves profitably employ the time allotted to these lectures, for the purpose of meeting an objection.

XIII. What is the worth, one may say, of the National Churches, whose sovereignty you maintain, when their history shows them so impotent, in the presence of Kings who recognize no limitation of their prerogative, of Pontiffs who claim universal empire, of legislative mobs, who destroy by an edict the pious up-growth of centuries? Remember how your own Anglican Reformation was marked by subservience, and plunder, and royal arrogance in determining religious definitions and causes ecclesiastical; and see, even to-day, deeply rooted as is the Church of England, how distracted she is by her submission to civil courts, and how men are threatening to secularize her Universities, to assume control of her endowments, and to displace her from her seat of eminent dignity. Is it not utopian to hold that the National Church can plant herself on her high commission, and maintain her essential rights, when on every hand such claims are resisted and derided?

I answer, that with the history of the earlier Israel before us, these things need not move us. It is no new thing for the Church to present the picture of altars thrown down and prophets fleeing into exile, and her children in apostasy, save

a faithful few. We have seen men whose example was for evil only, sitting in Moses' seat, and the High Priesthood bought with money, and Kings and Churchmen alike resisting and persecuting the Lord's Christ. And yet that ancient Church subserved its purpose, and above its débris uprose the fair towers of the early, undivided Church of Christ.

We have the surest promises, that however man may mar the handiwork of God, he shall never destroy it or frustrate its design. None may pretend that the Church is a failure in the sense in which the Jewish Church seemed to have failed when our Lord came to it. Men may twit us with our seeming dependence for the power of self-reformation upon the caprices of Henry VIII, or with the time-serving of Cranmer, or with the rationalizing determinations of Privy Councils in our own times: but for all that, if there is anything in this world instinct with energy, and moral influence, and spiritual affection, and deeds of charity, it is the Church of England.

And as for the Churches of the Roman obedience, serious as is our controversy with them, none but the unreasonable and the uncharitable may charge them with apostasy. The Arch-

bishop of Paris, shot to the death at the portal of Notre Dame, is one of many faithful pastors. The Church that brings forth such sons as Fenelon and Pascal, is far from dead. And as for the representatives of Rome in these United States ἀλλοτριοεπίσκοποι, as we hold them to be, none can lay down their late official utterance, without devout thankfulness to Almighty God, for the evidence there afforded, that they are keen-eyed to discern the dangers which threaten American society, that they desire to lead their people up to just ideas of personal devotion, of Christian home-life, of separation from the world's vices.[1]

No, the true moral of history is, that where the National Church is least disturbed, relying on her own resources and the promises of her God, rather than on the aid of Princes and outside Hierarchies, there is she most glorious and most effective.[2]

[1] Pastoral Letter of Plenary Council, Baltimore, 1884.

[2] The following summary of the powers exercised by Provincial Synods or National Churches in the first six centuries, is so terse and convincing that I give it at length.

"But this right of provincial synods, that they might decree in causes of faith, and in cases of reformation, where corruptions had crept into the sacraments of Christ, was practised much above a thousand years ago by many both national and provin-

cial synods. For the Council at Rome under Pope Sylvester, Anno 324, condemned Photinus and Sabellius ; (and their heresies were of high nature against the faith.) The Council at Gangra about the same time condemned Eustathius for his condemning of marriage as unlawful. The first Council at Carthage, being a provincial, condemned rebaptization, much about the year 348. The provincial Council at Aquileia in the year 381, in which St. Ambrose was present, condemned Palladius and Secundinus for embracing the Arian heresy. The second Council of Carthage handled and decreed the belief and preaching of the Trinity ; and this a little after the year 424. The Council of Milevis in Africa, in which St. Augustine was present, condemned the whole course of the heresy of Pelagius, that great and bewitching heresy, in the year 416. The second Council at Orange, a provincial too, handled the great controversies about grace and freewill, and set the Church right in them, in the year 444. The third council at Toledo, (a national one) in the year 589, determined many things against the Arian heresy, about the very prime articles of faith, under fourteen several anathemas. The fourth Council at Toledo did not only handle matters of faith for the reformation of that people, but even added also some things to the Creed which were not expressly delivered in former Creeds. Nay, the Bishops did not only practise this to condemn heresies in national and provincial synods, and so reform those several places and the Church itself by parts, but they did openly challenge this, as their right and due, and that without any leave asked of the see of Rome : for in this fourth Council of Toledo they decree, " That if there happen a cause of faith to be settled, a general, that is, a national synod of all Spain and Galicia shall be held thereon ; " and this in the year 643 : where you see it was then catholic doctrine in all Spain that a national synod might be a competent judge in a cause of faith."

" *Laud's Conference with Fisher*," (Oxford) p. 126-7.

LECTURE III.

The Church in the United States National and Pure.

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THE CHURCH IN THE UNITED STATES NATIONAL AND PURE.

"Obey them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account."—*Hebrews* xiii. 17.

THE Lord Jesus is described by the writer of this Epistle, a few verses later, as "that Great Shepherd of the sheep." To Him belongs the absolute supervision of the flock, to Him is due an obedience which knows no limit or condition.

But He is not the only Shepherd. He has His deputies to whom He has said, "Feed my sheep. Feed my lambs." To these pastors we are, in the text, remitted. Whatever questions may be raised as to the limit of their accountability, or as to the measure of the obedience to be rendered to them, it is beyond all question that Rule, and submission to Rule, are here set forth as essential characteristics of the Christian

Church. The Church possesses, by delegation from Almighty God, a right to govern.

It is commonly held that in these United States there is no ecclesiastical body possessed of prescriptive rights; that the relation between the denomination and its adherents, is by voluntary compact dissolvable at will, and that obedience to pastors rests upon no deeper foundation than the duty of every peaceable man to conform to the regulations of any society, of any sort, in which he has consented to be enrolled.

We dare not thus explain away the "obedience of faith" to which we are called, or reduce our accountability for individual souls and for the religion of the nation wherein we are set, to a mere advisory function.

We claim that Almighty God has not left the people of this land without a company of Pastors to whom it belongs by prescriptive right to open the doors of the Kingdom of Heaven. We are bold to affirm, that the body known as the Protestant Episcopal Church in the United States of America stands before the men of this nation as the lawful representative of the Catholic Church and of its Head.

This statement raises at once the question of

Legitimacy and of Purity. If so be that we have intruded where we have no right to be, all such pretension falls to the ground; or if we have fallen into such depravation of faith, doctrine or discipline as to mar our Catholicity, our claim to religious obedience is to that extent impaired.

II. Confining ourselves for the present to the question of Legitimacy, it is the very simplicity of the argument that stands in the way of its reception. The particular objections which may be alleged, admit of detailed controversy. But the original question, How should the Catholic Church be set up in the midst of a new-born nation, rests upon essential grounds which may not be successfully disputed.

We have said that as the waters of life issued from the opened sepulchre, their currents adapted themselves by an inevitable necessity to the configuration, geographical and national, of the world which they were to vivify. With this agree the intimations of the Master Himself and of His Apostles, the facts of Church history and the dictates of human prudence. It is under the operation of this uniform law that the Churches of Europe, of Africa and of the East took shape and form.

The discovery of a continent is a new fact in the world's history, but the precedents and principles of the past, are adequate to meet the exigence. The nations of the old world plant colonies on this Western shore: they send hither their laws and institutions; they do also rightly transmit the religious organization of the Mother country. There is no room, in point of legitimacy, for any rival claimant.

Our ancestors then, as colonists of England, retained their allegiance to the Church of England. From her they received their pastors and teachers: to the Bishop of London and his commissaries they rendered canonical obedience; to the nursing care of that Mother they were indebted for whatever of religious privilege they possessed.

Presently the time arrived when the child-nation should come of age, and enter upon its inheritance. It realizes the necessity of a new ecclesiastical adjustment. Separated by the act of Divine Providence from its filial subjection, its scattered members take counsel together. They ask and obtain, first of all, from the Church of Scotland the gift of Apostolic Orders; and presently the Church of England, exacting pru-

dent safeguards, supplies them with all that was needed to make of the daughter-Church, a sister, and to secure for her a place among the national Churches of the world.

This is the plain account of the circumstances under which the Church of America came into independent existence. It differs, no doubt, in accident and circumstances from ancient precedents: but in all substantial features it agrees with the founding, the development and the final establishment of Churches in earlier days, set up among nations emerging into civilization and independence.

Whatever authority then is possessed as her inherent right by the Church of England, within her proper domain, that same authority belongs to the American Church within the limits of her nationality.

I grant freely that in thus contending for the prescriptive authority of the American Church, I have made large assumptions. I have told you frankly that I pre-suppose the broad and sure foundations laid by Catholic and Anglican Doctors. If any believe not that the Church is visible and one, unalterable in the essential of Apostlic Faith and Order: or if any hold that the

Bishops of a national Church owe any debt, save that of love and comity, to a foreign Church or minister by the sufferance of a Universal Pontiff, to such our words are but as the idlest tales.

But if the Church of England, venerable, established, and endowed, has a Mother's rights and a Mother's responsibility for the Lord's children in England, she has duly transmitted to this Church wherein we minister, howbeit without antiquity or civil recognition or inherited wealth, the like authority within our natural limits.

That this view and no other was taken by our ancestors may be abundantly proven. As early as the 3rd of November, 1776, the Constitutional Convention of the State of Maryland set forth a "Declaration of Rights."—Section xxxiii. treats of religion.

It asserts, first of all, the principle of religious toleration, and then affirms "the churches, chapels, glebes and all other property now belonging to the Church of England, ought to remain to the Church of England forever." In the act of 1777, concerning marriages, and in the Vestry Act of 1779, mention is made of "Ministers of the Church of England," "parish churches and chapels of the Church of England," and of "per-

sons publicly known to be of the profession in religion known by the name of the Church of England." Again, the preamble of the act to incorporate a Clergy Relief Fund, 1784, recites that application had been made "by a Committee appointed by and in behalf of the Clergy of the Protestant Episcopal Church in this State, formerly denominated the Church of England." Such citations might be indefinitely multiplied. They serve to show that in the judgment of civilians, dealing with questions of vested right, the continuity between the Church of England and our own, is evident and unbroken.

If we turn to the utterances of our own ecclesiastical authorities, they have been always to the same effect. One illustration is a fair specimen of them all. I allude to the Declaration set forth by the House of Bishops, May 20th, 1814, communicated to the House of Deputies, and returned by them with the answer that they concurred therein.

"It having been credibly stated to the House of Bishops, that on questions in reference to property devised before the Revolution, to congregations belonging to the Church of England, and to uses connected with that name, some

doubts have been entertained in regard to the identity of the body to which the two names have been applied, the House think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein, that the Protestant Episcopal Church in the United States of America is the same body heretofore known in these States by the name of the "Church of England;" the change of name, although not of religious principle in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties to which, respectively, their allegiance in civil concerns belongs. But that when the severance alluded to, took place, and ever since, this Church conceives of herself as professing and acting on the principles of the Church of England, is evident from the organization of our Convention, and from their subsequent proceedings as recorded on the Journals; to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer that the discipline exercised in this Church, or that any proceedings there, are at all

dependent on the will of the civil or of the ecclesiastical authority of any foreign country." [1]

It will readily occur to you, that this affirmation of Legitimacy cannot be confined to ourselves. It is equally applicable, for instance, to the Churches of the Roman obedience in Mexico, and in the nations of South America. I do not avoid this argument. It is within the scope of these Lectures to consider our attitude towards the Church of Rome and the questions which have been mooted in connection with our abortive effort in Mexico, and with the Old-Catholic movements in Europe. This subject is reserved for special treatment hereafter.

III. But let me remind you that the thesis proposed by the Founder of these Lectures, which I am endeavoring to illustrate and enforce, involves more than Legitimacy and Prescriptive Right. My theme is the Rights and Powers of a "PURE AND NATIONAL CHURCH."

In proffering the Church as the guide and teacher of the Nation, in the things of God, it would avail little for practical uses, barely to show that Priestly authority has been transmitted according to the rule of Scripture and of the

[1] Reprinted in Journal of Gen. Con., 1847, p. 228.

Ancients; or that this Church, originally a branch of an ancient stock, in the natural order of things, rooted itself in the soil of a new world, and by an undisputed concession, passed out of the dependence of infancy, and according to the old-time rule, accepted an autonomy made necessary by the up-growth of a new nationality.

Order and organization are but means to ends: conduits, stretching across the campagna of life to the distant hills, beautiful and venerable in themselves, but having their utmost worth in this, that they safely convey the water from the living rock to the lips of thirsting men.

We have need then to vindicate the Purity of the Church, and to meet such objections as may be preferred against her, not in the spirit of resentment, but in all candor and fairness.

The argument need not draw us into personalities, nor lead us to compare ourselves with other men and to claim superior sanctity.

The spectacle is sometimes seen of a man conscious of many infirmities, most reluctant to palm himself off to others at an estimate beyond his true value, yet having no concession to make, when his substantial integrity is impugned, and repelling with indignation, any assault upon

his honorable discharge of all fiduciary engagements.

It cannot be charged against the fathers and members of this Church that they are lost in mutual admiration, or blindly devoted to all the details of our ecclesiastical administration. I appeal with confidence to my cotemporaries, and ask them, whether for the last thirty years: or to be more precise, from the date of the Memorial Movement of 1853, associated with the names of Muhlenberg and of Bishop Alonzo Potter, self-scrutiny, even to the point of self-depreciation, has not specially characterized our consultations?

What are we doing to promote Christian unity? And what to carry our message to the hard-handed multitudes? And what to resist the swelling tide of vice and drunkenness? And what to convert the formalist and worldly-minded who throng our aisles, and it may be, our altars as well, into prayerful, self-denying, open-handed saints? These questions are freely asked.

We have invited criticism from without, and when the righteous has smitten us friendly, we have thanked him for his frankness. A glance at our religious journals suffices to show, that no one deems it necessary to refrain his critical speech;

the serious and the thoughtful, who have learned that public evils easily espied, may not hastily be cured, offer modestly their contribution for the supply of deficiencies: while the irreverent and self-sufficing, the men of shibboleth and party, are permitted to rail recklessly not merely at dilapidation or excrescence, but at the substantial fabric. But after meek acceptance of such reproofs as men may administer for our deficiencies in prudence and invention, in zeal and good works, we may yet stand up with holy courage, and affirm that no treachery lies at our doors. We have kept safely, even if we have not administered in the fullness of charity. We have kept the Faith. Nor only so. We have kept the whole deposit of doctrine and order committed to our trust.

Here we have our cause, for the most part, in common with the Church of England, and fall back with confidence upon her great Doctors, who have so ably defended her from every imputation cast upon her.

It belongs to a Pure Church to be a witness and keeper of the written Word of God. Well and truly has this duty been performed. The dignity of that Word and the reverence due to it, its par-

amount authority above all human utterances, its profitableness for all spiritual exigencies, its adequateness of revelation for all questions of duty and for all that belongs to the rescue and the renovation of the fallen, are invariably attested in her every utterance. None may deprive us of this our glorying. The Church's one offensive weapon is the Word of God. As the Priest that is to be, comes to ask of her a commission, "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever," it is the Bible which she places in his hands, with the reminder, "Ye cannot by any other means, compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same."

Nor has she wrapped this precious talent in a napkin and hidden it in secret. She acknowledges the instruction of the Giver, 'Occupy till I come.' Matthew, Mark, Luke and John are not now the prisoners who petitioned Queen Elizabeth at her coronation, for release. In the Church's estimate they are living creatures and

many-winged, flying abroad through all the nations.

That volume has not lain idle and disused in her hands. Who can compute the labor that has been expended in transcribing, printing, and diffusing! In repeated translations, and in efforts even now in progress, to secure the truest rendering into modern speech of those venerable documents! Nor only so, but in expositions of the sacred text, involving enormous research into all literature, sacred and profane! And as for the habitual use of it, it may be doubted whether any Church, in any age, has made so large a use of Holy Scripture for purposes of instruction and devotion, in her public assemblies.

Are you impatient of statements so self-evident? My brethren, we have all need to impress upon our hearts, our infinite debt of gratitude to the Spirit of all good, for the singular grace He has accorded to the English-speaking Church, of fidelity to a trust so sacred. When one thinks how seldom it is, that among the great company of preachers who fill the pulpits of the land, one, after the example of the Master, stands up "for to read," and how it has never so much as occurred to the many, in hours of penitence

and sadness, of thankfulness and adoration, to pour out their hearts in formulas so precious to us that we know not how to dispense with them, the *Miserere mei*, the *De profundis*, the *Jubilate*, the *Quam dilecta:* when one recalls the thrill of approbation and of gratitude to God which pervaded all our hearts, by reason of an utterance of the Roman Hierarchy, in Plenary Council assembled in Baltimore, "*the most highly valued treasure of every family library, and the most frequently and lovingly made use of, should be the Holy Scriptures:*" in view of such things, no words are adequate to express our debt of love and veneration to the dear old Mother, for Scriptures kept and guarded, for the gift of a translation so beautiful that it crystallized and fixed the language in which it was written, and for the skill and spiritualness by which the Sacred Word has been made to underlie, to interpenetrate, to beautify and to spiritualize, all our devotions and all spiritual functions.

The Church is Pure in that she has kept the Faith: in that she has not fallen into the error of erasing the line of demarcation between articles of Faith and articles of Doctrine: in that she has preserved unimpaired the great Doctrines

of our Holy Religion as well as its essential Creed.

The Faith is that acknowledgment of Father, Son and Holy Ghost, imposed by our Blessed Lord, as the profession to be made by all who are admitted into His earthly family, presently elaborated into the Creeds of Christendom. Such Creeds, identical in substance, although at the first varied in phraseology, were in early days the symbols by which all Christians recognized their unity; the pass-words at which the Church in each and every nation opened its doors to the baptized stranger.

Could some saint of the days of the General Councils awake as from a swoon and approach our portals, he would be challenged just as his cotemporaries were wont to challenge each professed Christian: there would be laden upon him no greater burden than the same yoke of necessary belief, which the fathers imposed upon all such as would be saved.

The Faith is somewhat to be exacted of men as a pre-requisite for Holy Baptism, as an unalterable condition of salvation, under the sanction, "He that believeth and is baptized shall be saved." Belief and Baptism in the thrice holy name, stand unique, above and apart from all

other things, as the primary essentials of Christian citizenship.

A particular Church is not at liberty to deny or to conceal any part of this Faith. Neither is it permissible to erect into an article of Faith, any doctrine whatsoever, albeit it is assured to us by Scripture itself and by Catholic consent. Whenever this process begins, the Unity of Christendom receives a fatal wound. Error in doctrine may be tolerated in a Church, so long as the erroneous teaching is not imposed upon the conscience.

Communion between Sister Churches, who differ much in their doctrinal confessions, is entirely practicable, so long as the Catholic Creeds abide as the sufficient text of orthodoxy. There is a reason for this. The Creeds are in the main, the recitation of the facts of our holy religion. Doctrinal statements involve more or less of human wisdom or unwisdom, in formulating and reconciling the scattered utterances of the inspired volume. I do not disparage the value of Doctrine. The Church cannot meet her obligations to her own children without statements auxiliary to the great confessions. But this Church has distinctly recognized on the one

hand her liberty to teach all that her Lord has commanded to be observed, and on the other her lack of authority to add to the Faith once delivered, any religious doctrine, however true, however precious.

And this is our great contention with the Church of Rome. It needs not that we prove that Purgatory is an invention, or that Transubstantiation is a false explanation of the Real Presence. We are not required to demonstrate that the Blessed Virgin did inherit a fallen nature, being herself saved by the grace of her Son, not in reward of her own unsullied righteousness.

Reserving all questions of the truth or falsehood of the doctrinal statements in controversy, we ask, was it ever heard, until of late, that to affirm these things was necessary in order to be a Christian; that to refuse assent to them was to become heretic, and to incur the dire penalties in store for him who denies that Jesus Christ has come in the flesh?

The convert-Cardinals, whose names once stood so high on the rolls of the Church of England, have sought to answer these questions.

Newman proposed a most ingenious theory

of Development, which failed however to be accepted by his associates.

It could not be so stretched as to embrace doctrines for which it could not be pretended there was in the Apostolic teaching so much as a protoplastic cell, out of which they might be evolved. Manning presently, as by a word, changes the line of battle, and deserts as worthless the familiar Roman entrenchments. In the "Temporal mission of the Holy Ghost" he teaches in substance, that the appeal from the living voice of the Church to any tribunal whatsoever, human history included, is an act of private judgment and a treason.

It is necessary to the Purity of the Church, that besides keeping the Faith and guarding it apart, she should maintain that truth of Doctrine, which grows out of the Faith, and which is needed in order that the man of God may be thoroughly furnished unto all good works. This truth must be taught distinctly and intelligibly; it must be held in its symmetry, no individual feature being exaggerated to the dwarfing of others: it must be presented in its evangelic power and spiritualness, and not in the shape of lifeless formulæ. Of this doctrinal Purity the

truest safeguard is the substantial Liturgy of the ages, wherein the company of believers throughout the world, have embodied in devotional forms, the most assured convictions of Christian souls. By all such tests, the Church is ready to be tried.

To resist the force of these general statements particular objections are made against the Legitimacy and the Purity of the Anglican and of the American Churches, to which it seems necessary to advert.

IV. One class of objections may be grouped together, inasmuch as they impugn the Mission and lawful Jurisdiction of these Churches.

It is said that apart from the Papal claim to the universal Episcopate, the Bishop of Rome is at least the Patriarch of the West; that the Popes who sent missionaries into the British Islands, Eleutherius in the second century, Celestine in the fifth, and Gregory in the sixth, acquired thereby rights of eminent domain, so that when Archbishops of Canterbury ceased to be invested with the pallium, their Mission was lost forever. Such objections not only make large assumptions of historical facts, disputed and denied, but pre-suppose a rigidity in Patriarchal and Me-

tropolitan arrangements, at variance with the grounds of expediency on which they have always rested, and with the changes to which they have been subjected, sometimes by the authority of Councils, and sometimes by less formal, but universally accepted compacts. They strike at the root of the autonomy of National Churches, and make all ecclesiastical bodies dependent, in all time, upon the Bishop, perchance thousands of miles distant, whose charity sent forth the sower to scatter the good seed beside all waters.

Objection is made to the irregularities attendant on the withdrawal of the Church of England from Papal rule: to the vices of those who promoted this revolt, to the spiritual tyranny exercised by the civil authority, to the deprivation of Bishops by the secular arm, and the consecration of Bishops without the consent of a majority of the comprovincials.

And as for the American Church, it is objected that its Mission from the Church of England, valueless as that was, lapsed *ipso facto* with the political separation: that a few persons in Priests' orders who were left as waifs upon these shores, sustained by a small company of baptized laymen, invented and created a brand-new

Church, and by their voluntary compact, imparted to it Mission and Jurisdiction. The patient waiting upon the providence of God, the studious care to keep strictly within the lines of settled usage, the distinct investiture of the daughter by the mother from whom most naturally she would ask the gifts of Orders, Mission and Jurisdiction, these are kept back, and the story is told, as if our ancestors had proceeded on the desert-island theory, and evolved an original doctrine, liturgy and ministry out of their own unaided resources.

V. Without entering into the details of the controversies on these subjects, which fill hundreds of volumes, we venture to call attention to some great principles in the light of which these things are to be viewed. Particular objections, as Bishop Butler has taught us, are simply inexhaustible. Nothing is so surely ascertained, that ingenuity cannot find something to say against it. There is an outline, an effect, a general result which of itself refutes the frivolity of minute criticism.

VI. When the Church asserts authority for her rule, men have a right to demand such account of herself as to lead to moral certainty.

This has been defined as "*such a high degree of probability as would justify a prudent man in acting upon it, under the circumstances of the case, as if it were an absolute certainty.*" [1]

A prudent man then recognizes the "circumstances of the case." He does not set up criteria of his own as indispensable. He agrees in advance that God has not violently held men back from disfiguring His handiwork. To recur to the familiar figure, the river of the Church, passing through the lake of the world, has at times been chilled in its flow, and the turbid waters on either side have marred its transparency. The prudent man will not shut his eyes to the facts of history; heresies and schisms, intrusions of the civil into the spiritual, and of the spiritual into the civil domain, cruel kings making of the Church's doctrine a plaything, and lording it over conscience, vile men filling the Church's highest offices and betraying her sacred rights. The history is again of well-meaning men, weak and friendless, surrounded by the prejudiced and inimical, irresolute for lack of precedent to guide them in novel cir-

[1] Reynold's Law of Evidence (Baltimore) p. 7. The definition is taken from Sir James Fitzjames Stephen, Introduction to the Indian Evidence Acts of 1872, p. 35.

cumstances, sometimes erring in judgment, sometimes making undue concession to the temper of the age. The prudent man will consent in advance, that arrangements of expediency, most necessary to be observed for the peace and order of the Church, are matters of consent, not necessarily invariable or immutable, but to be observed in the spirit rather than in the letter, in unforseen exigencies. He will agree that where the intent was to do the right, and where substantial principles were respected and observed, irregularities of form and method may be condoned, and defects of accuracy, supplemented or cured by the common consent of all who have a share in the subject matter.

Bishop Burnett has well summed up the common-sense view of the matter:

"The Roman empire, though a great body, yet was all under one government, and therefore all the councils that were held while that empire stood, are to be considered only as national synods, under one civil policy. The Christians of Persia, India, or Ethiopia, were not subject to the canons made by them, but were at full liberty to make rules and canons for themselves. And in the primitive times we see a vast diversity in

their rules and rituals. They were so far from imposing general rules on all, that they left the Churches at full liberty: even the Council of Nice made very few rules: that of Constantinople and Ephesus made fewer; and though the abuses that were growing in the fifth century gave occasion to the Council of Chalcedon to make more canons, yet the number of these is but small: so that the tyranny of subjecting particular Churches to laws that might be inconvenient for them, was not then brought into the Church. * * * *

"But now that the Roman empire is gone, and that all the laws which they made are at an end, with the authority that made them; it is a vain thing to pretend to keep up the ancient dignities of *sees;* since the Foundation upon which that was built is sunk and gone. Every empire, kingdom, or state is an entire body within itself. The magistrate has that authority over all his subjects, that he may keep them all at home, and hinder them from entering into any consultations or combinations, but such as shall be under his direction; he may require the pastors of the church under him to consult together about the best methods for carrying on the ends

of religion, but neither he nor they can be bound to stay for the concurrence of other Churches. In the way of managing this, every body of men has somewhat peculiar to itself: and the pastors of that body are the properest judges in that matter. We know that the several churches, even while under one empire, had great varieties in their forms, as appears in the different practices of the Eastern and Western Churches; and as soon as the Roman empire was broken, we see this variety did increase. The Gallican churches had their missals different from the Roman, and some churches of Italy followed the Ambrosian. But Charles the Great, in compliance with the desires of the pope, got the Gallican churches to depart from their own missals, and to receive the Roman; which he might the rather do, intending to have raised a new empire to which a conformity of rites might have been a great step. Even in this church there was a great variety of usages, which perhaps were begun under the Heptarchy, when the nation was subdivided into several kingdoms.

"It is therefore suitable to the nature of things, to the authority of the magistrate and to the obligations of the pastoral care, that every

church should act within herself as an entire and independent body. The Churches owe not only a friendly and brotherly correspondence to one another, but they owe to their own body government and direction, and such provisions and methods as are most likely to promote the great ends of religion, and to preserve the peace of the society both in Church and State. Therefore we are no other way bound by ancient canons, but as the same reason still subsisting, we may see the same cause to continue them, that there was at first to make them."[1]

In view of alleged irregularities, Burnett further observes that "of all bodies in the world, the Church of Rome has the worst grace to reproach us." Brought to such tests as she would impose on others, how shall she defend the legitimate transmission of the Papacy itself through long periods of strife and of rival claimants to obedience? Can she blot out the records of monsters of iniquity who purchased the tiara for money, and shocked the world by their vices? Can she reconcile with the canon of Nice, the orders conferred on the first Archbishop of Baltimore by a single titular Bishop?

[1] Burnett on Art. xxxiv. p. 490.

VII. Charitable construction has its place in our courts of law. It is necessary in the State of Maryland, to the validity of a marriage, that it shall have been duly celebrated by a minister of religion. But when people have spent a long life together as man and wife, in good repute, and with universal recognition, the Courts have determined that the lawful marriage was not to be disputed because through accident or carelessness, an original record could not be produced.[1]

Unmoved then by particular objections growing out of circumstances, the prudent man demands such showing as shall enable him to rely with moral certainty upon those things which are of vital importance. He sees the Archbish-

[1] "Where parties live together ostensibly as man and wife, demeaning themselves towards each other as such, and are received into society and treated by their friends and relations as having, and being entitled to that status, the law will, in favor of morality and decency, presume that they have been legally married."—*Redgrave* vs. *Redgrave Admin.*, *38 Maryland*, *97*.

This principle is urged to meet any possible objection by reason of the absence of official documents touching Consecrations and the like. Hugh Davey Evans, whose works exhaust the questions of Anglican Orders, shows that the very assaults made upon them, have brought to light an overwhelming mass of documentary evidence. There is no need or room for charitable construction.

op of Canterbury, his Suffragans, and the Bishops of the Northern Province, occupying sees for twelve hundred years without any rival claimant, receiving their Episcopal authority in strict accordance with rules which always prevailed for its safe transmission. If to lack the confirmation of the Pope, invalidates such transactions, then we have no standing. But if that be not necessary, if it lies within the competence of the Bishops of a Province to perpetuate their order and to supply vacant sees within provincial limits, the assurance that all was rightly done, amounts to moral certainty.

And so also of the hierarchy of the American Church. Consider again the circumstances of the case. A new country breaks the political ties which bind it to the old world. Insuperable difficulties are in the way of the assertion by the English Church of continued religious authority. What could the scattered Churchmen of the land do, but make the best provisional arrangements possible at the moment, repairing quickly to the mother-land for the gift of apostolic authority? And when the men whom they proposed were accepted and sent back with the full benediction of the Church across the sea, without a cavil, it

becomes morally certain that the Church of America is the lawful descendant of that body which, from the earliest days, under many vicissitudes, has been the representative of Christ in Great Britain.

VIII. It has been objected against the American Church that it has put in brackets an article of the Apostles' Creed.

Scarcely any of us deny that this was a mistake. Many are rejoicing in the expectation that it will presently be repaired. Even in this single point of view, we look with eager longing to the action of the General Convention of 1886. God forbid that results so valuable, should be endangered, perhaps lost, through failure to recognize an unlooked for opportunity, on the continuance of which none may safely count. May those who have long been distressed at this one signal error of those to whom we owe the profoundest debt of gratitude, be privileged without delay to see this blot removed.

But while we confess a mistake, let us not exaggerate it. The Church has not fallen into heresy. It has not equivocated concerning the two natures united in the one Christ. It has not denied the Descent into Hell. The theological

statements of Art. ii. and iii. are as precise as those of the Athanasian formula. In several of the Offices, the Apostles' Creed is recited in full. Only through a fear of misapprehension, this modification has, in vague and uncertain rubric, been made permissive in the recital on occasion of Morning and Evening Prayer.

Let the Church be faulted, if you will, for timidity and unwisdom. But charity apart, it is most unjust to charge heresy, when none had it in mind to deny the truth involved.

It rests upon the same grounds of excuse, if not of justification, as the addition of the *Filioque*. Particular Churches, holding the same faith, have, without evil intent, modified the phrases in which it is expressed. That the Father is the Fount of Divinity, none intended to deny, although the nature of the Procession, and of the mission of the Comforter has been variously expressed.

IX. It is said that in accepting the title of Protestant Episcopal, we have virtually surrendered all claim to be the Catholic Church of the United States.

We do not deny the potency of a name. Most desirable is it that the name, like the title to an act of Congress, should express in the concisest

and most definite words the quality of that which it describes. But the failure of the name fully to describe the thing, does not destroy it.

All the world knows that in the most solemn offices we make profession of our belief in one Catholic and Apostolic Church. To convert our corporate designation into a denial of an article of faith is simply unreasonable. The Bishop of Western New York, in his report to the House of Bishops, in 1883, has cited ample authority and precedent for the use of a designation other than Catholic, as a specific title, by Churches venerable and wide-spread. How came we by this designation?

On the 9th of November, 1780, while the war of Independence was in progress, there was held in Chestertown, Maryland, now within the limits of the diocese of Easton, the first of those consultations which had in view the organizing of the scattered fragments of the Church. It was convened at the instance of Dr. Smith, the first Bishop-elect of Maryland, well-known for his activity and influence in drafting the Ecclesiastical Constitution and in revising the Book of Common Prayer. The name "Protestant Episcopal" seems to have been there accepted. This primary

meeting at Chestertown was followed by several others. In May, 1783, an address was issued to "the members of the Protestant Episcopal Church of Maryland," and in August, 1783, before peace was finally concluded, the Convention set forth "a Declaration of certain Fundamental Rights and Liberties of the Protestant Episcopal Church of Maryland." [1]

The name thus introduced was accepted by common consent. In 1784 numerous petitions came up to the General Assembly of Virginia, asking for an "Act to incorporate the Protestant Episcopal Church in Virginia." [2]

At the Council, preliminary to a General Convention, held in New Brunswick in October, 1784, the delegates from eight states agreed that "there should be a General Convention of the Episcopal Church in the United States," but thereafter, the prefix of Protestant constantly appears.

The use of this name was not confined to ourselves. In the correspondence, as far back as 1782, of Dr. George Berkeley, described by

[1] Reprint of Maryland Convention Journals appended to Journal of 1856. See particulars in article of Rev. F. Gibson, Church Review, Jan. 1885.

[2] Hawks' Hist. of Virginia, p. 157.

Wilberforce as the "eldest son of the great Bishop Berkeley, the heir of his father's virtues and of his interest in the welfare of America," he urged the Scottish Bishops that "a most important good might ere long be derived to the suffering and nearly neglected sons of Protestant Episcopacy on the other side of the Atlantic, from the suffering Church of Scotland." [1]

It seems, then, that in a day of confusion and uncertainty, when the name of the Church of England, previously borne, was at once obsolete and practically odious, when greedy men stood ready, as presently they succeeded in Virginia, to strip the Church bare of her possessions, it became necessary to adopt a name under which suitable acts of Incorporation might be secured from the civil authority. It needs no argument to show what a storm of prejudice would have been aroused had a body of Christians, so few in numbers, and by their own confession, lacking in the present the power of self-perpetuation, demanded of the State to be recognized as "the Church of the United States." I dare not fault those pioneers in an untried way, for consenting to accept a name which sufficiently distinguished

[1] Wilberforce's Hist. American Church, Ch. vi. p. 149.

them from other religious bodies, under the protection of the law, while they erased not one syllable from the formularies which committed them to the faith of the Catholic Church, one and undivided.

The chief object of these LECTURES is to urge that this Church has resting upon her the awful responsibility of being our Lord's accredited representative to the people of this land. Here may we stand, as an anvil when it is beaten upon. Whether it is best to force from the lips of men indifferent, or in a sense hostile, a style of address whereof they deny the suitableness; whether it is wise to endanger the tenure of our property in a thousand courts of law, and to throw away a name of which the history of a century has given us no cause to be ashamed; a name, which, if it be discarded by ourselves, would presently be gladly caught up, and proudly displayed elsewhere, let the wise among us determine.

Bacon's words seem rightly to apply to us:

"Preserve the rights of thy place, but stir not questions of jurisdiction: and rather assume thy right in silence and *de-facto*, than voice it with claims and challenges." [1]

[1] Essay of Great Place.

At a time when by reason of civil war, the Southern dioceses had need to deliberate apart, this question of the Church's name was largely discussed. Bishop Meade, while not dissenting from other Bishops on the substantial questions involved, suggested considerations which deserve to be put on record. He reminded us that names, being designed to preserve identity, and to secure recognition, may now express the essence and now the accidents of that which is intended to be described.

Thus, to produce the most illustrious of precedents, Almighty God made Himself known to Moses under a name which affirms the Absolute and the Self-Existent. "I AM THAT I AM."

And yet He consented to be known as God in history, and to borrow a name from mortals, so that men might know Him and address Him as "The God of Abraham, of Isaac and of Jacob."

So also have men acquired new designations borrowed from their history. Thus Scipio became Africanus, and Saul, after the conversion of Sergius Paulus, becomes Paul, according to the more obvious (although by no means certain) explanation of the change in nomenclature which begins with Acts xiii.

In point of fact, this Church, continuous with the Church of England, has protested and still protests against the claims of a Universal Pontiff, against unwarrantable additions to the Faith, against grave errors in doctrine and discipline, concerning which it was impossible to be silent.

As a matter of fact, it has been our lot, at great cost and sacrifice, under many difficulties and disadvantages, involving a century of growth repressed, of scandals and disorders for want of authoritative discipline, to testify to the divine order of the Sacred Ministry.

It is no disgrace to us, that these, the most salient features in the history of centuries, have become emblazoned on the Church's crest and enter into men's definition of her.

To be convinced on reasonable grounds that this Church is, in this nation, the legitimate and accredited representative of the Church of the Ages and of her Head, is enough to solemnize and even appal those who accept a commission from her. It needs not to number the people. Numerical inferiority does not discharge us of our trust. God sends us forth to speak and to do in His behalf. Methinks I hear Him giving to this National Church, that same weighty charge which

is addressed to the individual priest within his limited cure of souls. "See that ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness of life."

LECTURE IV.

The Church's Duty to Her Own Children and Her Own People.

LECTURE IV.

THE CHURCH'S DUTY TO HER OWN CHILDREN AND HER OWN PEOPLE.

"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."—*Coloss.* iv. 17.

BISHOP WORDSWORTH, briefly comments on this saying: "This is an example of Paul's prudence in government. He gives a public command to the Pastor to do his duty to the flock: and thus he also commands the flock to recognize and obey their Pastor."—*Theophyl.*

There can be no true responsibility without adequate powers: no right to govern without a correlative duty to obey.

Proposing in the remainder of these Lectures, to make practical application of the great principles of ecclesiastical authority, I desire to remind you that we cannot sever the Rights and Powers of a National Church from her Duties and Responsibilities. Neither can we speak of these

attributes of the authority that governs without due regard to the liberties and privileges, the accountability and obligations of those who are governed.

Keeping all these in view, let me endeavor to present, one after another, some of the great trusts confided to the Church, and the rights and duties consequent thereon.

II. The Church is in the Nation, a city set on an hill, that cannot be hid, a candlestick, light-diffusing unto all that are in the house. If its brightness be obscured, God's pilgrims must grope uncertainly; and if the light that is in it be darkness, how great is that darkness!

In approaching this subject, I have been gladdened by the recent utterance of a Virginia layman that "he believes the Church he loves to be *the* Power ordained of God for the conservation of religion, and the stability of public virtue on this continent." [1] He adopts and applies to the Church of his allegiance, words of Burke concerning the Church of England: "I would have her a common blessing to the world: an example, if not an instructor, to all who have not the happiness to belong to her. I would have her

[1] Hon. H. W. Sheffey, in Church Review, Oct. 1884.

give a lesson of peace to mankind, that a vexed and wandering generation may be taught to seek repose in the maternal bosom of her Christian Charity."

Our national responsibility is not indeed undivided. A majority of the people prefer to render allegiance elsewhere, and there is no open door by which we can approach them. We pretend no exclusive possession of intelligence and learning, of benevolence and zeal, of moral excellence and Christian virtue. If I omit, in this connection, mention of the great religious bodies in the land, and of our duty towards them, or by reason of them, it is in order to reserve the subject for specific discussion.

In the nature of things we must at times fasten our gaze, on scenes in the history of the world and of the Church, which are far from lovely. We wander amid perplexities and lose ourselves in discussions unedifying, if not frivolous.

But there comes a time to the faithful student and thinker, when he reaches the summit of assured results: when by reason of the elevation on which he stands, the garden of the Lord is seen in its gracious configuration, unshadowed by the monuments of man's wickedness and

weakness, watered by a pure river, parted into the four heads of Apostolic Doctrine, and Fellowship, and Prayers, and Sacraments; and permeating all the earth.

In the midst of a nation whose growth within a century transcends all precedent, we see a Church organized under various pastors, unique in her characteristics and with the stamp of royal lineage on her brow.

She clasps to her bosom the roll of Sacred Scriptures, indited by those who were moved of the Holy Ghost, but does not hoard them there. For she is ever displaying them before the eyes of men, bidding them to hear and read, to mark and learn, and inwardly digest. And because some are slow to learn, and may be confused by reason of the multiplicity of the revelations, she has accepted from the hand of Moses the tablets of the Law; from the lips of Jesus the formula of devotion; and from the undivided world-wide Church, the confession of the Faith; inscribing these on the background of her altars, as the Agenda, Precanda, Credenda of all Christian souls.

She bears in her hand a sceptre of authority. This pastoral staff, is one with that delivered by

our Lord to the foreman of the Apostolic College, multiplied, like the consecrated loaves, but never newly-invented, her own peculiar investiture separate but not divided from the insignia which mark the universal Church of God. That sceptre was delivered by Apostolic hands to the missionaries who penetrated to the utmost bounds of the West, and evangelized the rude peoples out of whose commingling, sprang the English nation. Times there were, when despite continuous protest, it was, so to speak, suppressed by those who claimed for one Bishop absolute sovereignty over his fellows, instead of a Primacy of honor, which they were ready to concede. Times there were, when it was draped in mourning for the pride of those who bare it, or when it was thrust into a corner by the insolence of the great. But through all vicissitudes it was never surrendered or lost; and when the children had migrated and builded them houses beyond the sea, the spiritual mother endowed the daughter with the credentials and badges of authority, necessary to the fulfilling here of a ministry identical in all essentials with that which belonged to herself at home.

The vesture by which men are wont to recognize her is the adornment of saintly formula and

ceremony, whereof the warp and woof are the golden and silver threads of Scripture and of ancient liturgy. Demand of her, her mission: and you shall see her taking to her breast some little child cast out into the open field to die, and breathing upon it with a new name, the assurance of a new adoption: you shall see her extending to men exhausted by life's battle the bread and wine of spiritual refreshment, and with it the blessed hope that the Lord will presently appear to admit her and her children to the Marriage Supper of the Lamb.

If it be so, that the commission, the doctrine, the sacraments committed to our dispensation are in all essentials identical with those committed to Archippus in the Lord: if the fellowship stands unimpaired by any revolt against lawful authority, any anathema hurled against other churches, any arbitrary exaction of terms of communion: if our mission here, is in strict accord with ancient canons and usages, with the conventions of human prudence and in the just ordering of Divine providence, then does this Church possess a ministry which must be fulfilled to the Nation and to the individuals who compose it: a ministry which we may not de-

volve on others, however they be personally worthy: a ministry from which we may not shrink appalled by the seeming odds against us.

If God's pure word be in our hands and on our lips, and His anointing oil upon our brows, yea, if the prophetic mantle of Him who was taken up into heaven has fallen upon us, we need not cry "Alas! Master, what shall we do?" It is divine illumination rather than human reinforcement that we need. The mountains that seem to hem us in, are even now full of horses and chariots of fire round about us.

Shall it be said that this assertion of authority to guide and govern the souls of men, an authority resting on a divine commission, and in no wise impaired by the fact that the many know not of it, or deny it, or deride it, shall it be said, that it tends to promote in us Pharisaism and spiritual pride?

The danger is far from unreal. The vessel with all sails set, clad from deck to top-mast with snow-white canvas and bright pennons, may careen and founder at the breath of prosperity. She must be full ballasted as well. Privilege needs always a counterpoise, and the all-sufficing corrective of spiritual elation, is the sense of re-

sponsibility. In the moment when we begin to magnify ourselves by reason of dignity of office and mission, we do most effectually disable ourselves for the right discharge of such high functions.

III. The sphere of our activities is, then, co-extensive with the limits of the nation. It were a poor ambition to occupy the fat valleys, and crown lofty summits with our Churches. We should crave instead, the blessing of those who sow beside all waters and send forth thither the feet of patient toilers. While we do not neglect the rich, the cultivated, the noble, remembering that Joanna wife of Chuza, Herod's steward, and Nicodemus, and Joseph of Arimathea contributed an influence of wealth and position which poor fishermen could not render, we must remember that our Lord's compassion is for the multitude: there must ever ring in our ears His injunction, "Give ye them to eat." We must not yield to incredulity because the multitude is counted by thousands, and that a careless glance at our resources shows that in the order of nature it is impossible for us to supply so great a need.

In the Dioceses of the State of Maryland, by concurrence of law, civil and ecclesiastical, there

is a territorial distribution, so exact, that every dwelling is within a cure bounded by geographical lines. Within such bounds each Curate (using that word in the sense of old canons) is responsible, for no other Priest is at liberty to obtrude save at his invitation.[1]

In one such parish there is a valuable glebe purchased in 1696, adequate to the support of a Rector. In the progress of the well-known ecclesiastical decay and the almost universal acceptance of Methodism by descendants of Church-of-England men, the ministration shrank into the chaplaincy of some eighteen families.

In the day of revival, when it was proposed to rebuild and enlarge the Parish Church, and to erect a Chapel at a centre of population, objections were preferred by some who clung to early associations, and who counted all change as vexatious innovation. But the Vestry were men accessible to the appeal of justice. It was argued, and with success, here is a parish bounded by well-known streams and by the State-line of Del-

[1] Provision is made also for separate congregations, without territory. Thus, the Parish of St. Paul's embraces the city of Baltimore. Grace, Christ, St. Peter's and others, are Churches, not Parishes.

aware, of whose religious interests the Rector and Vestry are the guardians: and this glebe is held by them in trust for the use and benefit of every individual within these bounds who will accept the Church's ministrations.

Let the small illustrate the great. The commission of the Catholic Church is to make disciples of the nations—all of the nations; and in the partition of duties the task confided to this National Church is, Evangelize this nation. The spiritual riches committed to us, more precious than houses and lands, are held by us in trust, not only to be applied to such as claim a share therein, but to be freely offered to such as need it, though all unknowing of that need. In a word, our ministry in the Lord may not be fulfilled, unless in its plan and ultimate purpose, it aims to afford to all the people of the land, opportunity to become partners with us. We find in these considerations, incentives to liberality and to missionary activity, duties which are constantly enforced from all our pulpits, and which we need not here expound. There is, however, another class of duties which in our day thrust themselves upon the thoughtful, as of the profoundest interest: I mean the duty of Adapta-

tion, of Enterprise, of Religious Inventiveness.

Experience has demonstrated that the mightiest engines expend their powers in vain, unless adapted to the work undertaken. Agriculture itself is no longer remunerative unless industry is guided by ingenuity. Hard thinking is as necessary as hard work to the success of Pastor, Bishop, Diocese, or National Church. St. Barnabas was endued "with singular gifts of the Holy Ghost;" and we pray, "Leave us not, we beseech thee, destitute of thy manifold gifts." But the Collect teaches us that gifts singular and manifold may be profitless for want of added grace: "grace to use them alway to God's honor and glory."

When it becomes manifest, after fair experiment, that our work is partial and sporadic, and that our spiritual forces are expended before reaching the confines of "black countries," where they should be in most active operation: when the habit of punctual and dutiful attendance on public worship is seen to be on the wane: when plain indications suggest the apprehension that many of our communicants are deficient in religious sensibility as in religious knowledge, decorous rather than devout, while the fragrance of

saintliness little pervades their homes, it is not well for us to disclaim responsibility. We may not rail at obtuseness and perversity. We may not wash our hands of them, and say, It is not the Church's fault: if they cared to seek, they would find; if they would knock, the doors would fly open to them.

No: it is in the very nature of our task to overcome indifference, to break down the barriers of prejudice, to compel men to come in, who are prompt to excuse themselves. And where we discern notable defect and failure, it behooves us to suspect the adaptation of our methods or our skill in using them.

The question has been lately raised whether the Reformation is to be taken as a finality.[1] Doctrine and essential order apart, there can be but one answer to this inquiry. No National Church can meet its responsibilities by working in the lines of a mere inheritance. New problems are presented as civilization progresses and as changes occur in things political and social. Much room is there among us for that heaven-taught prudence which some call worldly wis-

[1] Correspondence between the Presiding Bishop and the Bishop Assistant of New York.

dom. We need not shrink from the introduction of agencies supplemental to those with which we are familiar. Ancient ones, long disused, may be revived; only, we devoutly hope, under such safeguards as experience has shown to be necessary in order to save them from abuse. And new ones will be devised under pressing exigencies where precedents are not available.

Guilds, Sisterhoods, Brotherhoods and Orders, under special rules of life: lay teachers, out-of-door sermons, musical services and services for preaching only, are auxiliaries to be welcomed and to be fairly tested. Only, in the name of decency and order, let all be done within the limits of canonical permission. Let us not sever ourselves from the Bishop, who is the centre of unity, and defiantly ignore his right to oversee, in all that concerns the reputation and efficiency of the Church.

IV. While the Church has no special privileges to demand from the State, nor meddles with its civil rule, she must not truckle to the State, nor surrender her rights, nor hesitate to exercise her moral influence.

It would seem sometimes as if belief in anything sufficed to disfranchise men: as if all leg-

islation should be in the interest of those who believe nothing. Combinations of capitalists and workers largely characterize the age. Railroad Corporations, Manufacturers who have goods in bond, Brewers, and Cloak-makers [1] even, insist that they have rights which deserve to be respected. Let not Christian men hesitate to demand that some consideration is due to their Christianity. A firm and modest self-assertion befits the Church in the presence of the State. It limits the ringing of our Church bells when neighbors are thereby annoyed, and we bow to the mandate of the Court. But we may in turn urge a consideration for ourselves, when our neighbors demand a license, destructive to a life of Christian quiet and decency.

It has been hard for us to realize that the State has no more power to coerce the Church in things spiritual, than the Church the State in temporals. A notable instance is in the matter of Divorce. It used to be held, and the superstition still lingers, that where a divorce has been

[1] "Cloak-makers have been invited to appear next Friday before the Committee of Ways and Means."—*Balt. Sun, Jan. 28th, 1885.*

decreed by a civil court, we may not go behind that record, or originate an investigation. It is not pretended that we can disturb the question of civil rights, of legitimacy and of inheritance, thus determined by the proper tribunal. But that which we yield, we in turn demand. Let not the civil courts meddle with the Church when she refuses her countenance to any persons divorced contrary to God's Word.

In this particular the Church has most distinctly asserted herself. Why is it that action so emphatic is so commonly unknown, and a law so definite occasionally disregarded? Scandals which have put us all to the blush would have been avoided, if the Clergy observed the canon of Marriage and Divorce. It is most explicit in two particulars. If any person applies to be baptized, confirmed, communicated or married, and there is "*reasonable cause to doubt*" whether such person "has been married otherwise than as the Word of God and discipline of this Church allow," the Priest to whom such application is made, is forbidden to determine it. He *must* refer it to the Bishop "for his godly judgment thereupon."

And again, if the facts in the case be disputed,

the Bishop, untrammelled by the decision of any civil court, or by the ostensible causes for divorce assigned in any civil procedure, is at liberty to institute his own original investigation into the facts, "in such manner as he shall deem expedient;" whether in person, by commissary, or by commission. In the result, he delivers "his judgment in the premises," a judgment as binding in religion, as is that of the Common Law Judge in civil rights.

V. I proceed now to consider the Duty of the Church to her own Baptized Children. The most important particulars of this duty are also the most obvious. I need not here enlarge upon those characteristics which enter into the very definition of a Church, viz., that therein "the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance."

It becomes the Church to recognize the liberty wherewith Christ has made us free, and to respect the Christian manhood of her children. If uniform and mechanical obedience to precepts were the true ideal of Christian living, the end might be gained by the *stat voluntas pro ratione* of ecclesiastical absolutism. The kingdom of

Christ is an empire over human will and affection, and through these, over human actions. In its purview, faith and obedience are the free acts of cheerful givers, while unbelief and disobedience are criminal only, when they are deliberate revolt against a manifested authority. We are to deal, in our ministrations, with responsible men and not with unreasoning babes. Little would be gained could we, so to speak, inoculate others with our own convictions. But when by manifestation of the truth, by sound words which cannot be condemned, we win men to righteousness, ours is a substantial victory. Hence the vanity of all sumptuary laws; for while law restrains from crime it is utterly impotent to make men good. Hence the worthlessness of all spiritual confession and direction, which in anywise impair the sense of individual responsibility for the diligent keeping of the man's own heart.

The truest security for the liberties of the layman, is to be found in the accepted principle, that it is the inalienable right of every Christian man to approach the sacrament, who does not interpose a bar. We may be dubious of his integrity and grieved by reason of his unspiritualness, and we may admonish, warn and caution

him without exceeding our authority: but the sacrament may not be denied him, if he insist on coming, save for cause of avowed unbelief or evident evil-living.

John Inglesant, in the well-known religious romance, is represented as finding, after long experiment of things Anglican and Roman, this characteristic and vital distinction between the two systems. "The Jesuits do not like Plato. * * * Aristotle, as interpreted by the Schoolmen, is more to their mind. According to their reading of Aristotle, all his ethics are subordinated to an end, and in such a system they see a weapon which they can turn to their own purpose of maintaining dogma, no matter at what sacrifice of the individual conscience or reason. * * * You will do wrong—mankind will do wrong—if it allows to drop out of existence * * * an agency by which the devotional instincts of human nature are enabled to exist side by side with the rational. The English Church, as established by the law of England, offers the supernatural to all who choose to come. It is like the Divine Being Himself, whose sun shines alike on the evil and on the good. Upon the altars of the Church the Divine presence hovers as surely, to

those who believe it, as it does upon the splendid altars of Rome. Thanks to circumstances which the founders of our Church did not contemplate, the way is open; it is barred by no confession, no human priest." [1]

I do not accept this statement and its phrases without qualification. I quote it, as forcibly suggesting how effectual a guarantee was gained for Christian liberty when a renewed examination and a specific permit, ceased to be demanded of the communicant on each occasion of approaching the Holy Table. Confession and Absolution are among the burning questions of the day.

There is no doubt that as things are, there is too much estrangement between Priest and people; that Christian men and women do not ask and do not receive that assistance in their personal religious life which they sorely need.

The outpouring of confidence and the confession of fault are often means of recovery to the fallen: in the ministry of God's Holy Word, the benefit of absolution may be discreetly added to the ghostly counsel and advice, if a penitent "humbly and heartily desire it." All of these principles are substantially asserted in the formu-

[1] John Inglesant, a Romance. Macmillan, p. 441.

laries of the Church, although for prudential reasons she has omitted some part of the language I have quoted from the English Prayer Book.

But all these things must be reconciled with that liberty never invaded for many centuries and restored to us at the Reformation, of the "often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church," without challenge, except for cause of evil life.

VI. While she respects the just liberties of her children, the Church is equally bound to maintain over them a prudent and effective Discipline. Discipline is bound up in the terms of the original commission. *Βόσκε τὰ ἀρνία μου, ποιμαινε τὰ πρόβατά μου.*

"If there be no sheep that may stray, why be they called shepherds? If there be no city that may be betrayed, why be they called watchmen?"[1]

We read in Revelation. *Ποιμανεῖ αὐτοὺς ἐν ῥαβδῳ σιδηρᾷ.* "He shall have the gentleness and love of a shepherd for his flock, but the pastoral crook will become a rod of iron in

[1] Jewell Apol. Ch. viii. Sect. 6.

his hands to shatter into shivers the potter's vessels of false doctrine." [1]

That corporate authority implies individual restraint, that to surrender Discipline is to vacate responsibility, that the Discipline of offenders is a debt due to the Church's reputation and a charity to the offender as well, that the Church which allows her members with impunity to violate their baptismal vows, cannot command the respect of her own people and of the world, are propositions so self-evident that I have not the heart to argue them.

And yet it seems that we have drifted so far away from any practical recognition of this duty that it needs to be re-stated and re-affirmed.

The Church of England, while lamenting the decay of primitive discipline and expressing her desire for its restoration, finds hindrances in her way which cannot be affirmed of us. Our difficulty lies in that exaggerated notion of individual independence which leads many to demand privileges as a right, utterly regardless of the responsibilities which they entail, so that reproof or official censure for flagrant transgression is

[1] Wordsworth Com., Rev. ii. 27.

not regarded as the inevitable duty of one who watches and must give account for souls, but as a meddlesome intrusion within the domain of personal conscience.

Upon an examination of the Church's offices and canons, it appears that she has not failed to assert the right and to confess the duty of maintaining Discipline. Neither are her ministers unfurnished with adequate powers to guard the purity of the flock by the infliction of spiritual censures. I refer you to the Communion Office, the Ordinal, and Art. xxxiii. in proof of this statement.

Where this duty fails to be discharged, some part of the explanation may doubtless be found in the absence of plain directions as to the methods of procedure, and in that indefiniteness as to Priestly responsibility which grows out of uncertainty as to ecclesiastical domicile. But more than this, there is a very general misunderstanding as to the source and residence of Disciplinary authority. Who is it that disciplines, and who is it that restores? I answer that, according to the law of this Church, and in the very nature of his office, the ultimate authority resides in the Bishop.

The Minister is to guard the Holy Table against the approach of wicked men. It is not left to him to say what constitutes unworthiness; there must be open and notorious evil-living, or else wrong done by word or deed to a neighbor, or else malice and hatred. He must *know* these things so to be. Suspicion, rumor, anonymous or irresponsible testimony are not grounds on which to proceed. He must so know them, that he can produce the grounds of his knowledge.

But although the knowledge be certain, and the crime flagrant, not yet is the Minister bound to institute criminal procedures. Be it ever remembered that Discipline is the very last resort to be applied in the one out of many thousand cases, and only where courageous, prudent and sympathetic pastoral counsel has been tried in vain. The most salutary discipline is that to which the offender voluntarily submits; and the most wholesome penance is that which is self-imposed. Because I am pleading for the restoration of Discipline, let me the more earnestly protest that nothing is more unwise than the endeavor to compel by

authority that which may be won by influence.[1]

St. Paul forebore to assert his apostolic right to obedience, when there was reason to hope that acquiescence could be secured by the mention of his gray hairs and his fetters.

"Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." [2]

The official dealing of the minister with an offender, is after the model of that conduct which our Lord prescribes to the individual wronged

[1] FORMULARIES OF FAITH IN THE REIGN OF HENRY VIII. *The Sacrament of Orders, pp. 108, 109.*

"And in this part also two things be to be noted. The first is, that all punishment which Priests or Bishops may by the authority of the gospel, inflict or put to any person, is by word only, and not by any violence or constraint corporal. The second is, that although Priests and Bishops have the power and jurisdiction to excommunicate, as is aforesaid; yet they be not bound so precisely by any commandment of God, but that they ought and may attemper, moderate, or forbear the execution of their said jurisdiction in that part at all times, whensoever they shall perceive and think that by doing the contrary they should not cure or help the offenders, or else give such occasion of further trouble and unquietness in the Church, that the peace and tranquillity thereof might thereby be impeached, troubled, or otherwise interrupted or broken."

[2] Philemon 8 and 9.

by his brother: Speak first to the man alone: and if he will not listen, fortify yourself with the help of a few who are most likely to influence him. In the last resort, Tell it to the Church.

If the offender refuses to be advised, the minister admonishes him not to present himself at the Holy Table, or repels him therefrom. But all such admonitions are to be promptly reported to the Ordinary, in whose hands is lodged the ultimate adjudication. The neglect or failure of one thus admonished or repelled, to ask the intervention of the Bishop, is an acceptance of the inhibition, unless the Bishop shall intervene of his own motion, believing that an injustice has been done to one ignorant how to vindicate himself.

To the Ordinary belongs whatever disciplinary authority attaches historically to that word, except in so far as it may be limited by canonical enactment. Some authorities may well be quoted here:

"ORDINARY.—The person who has ecclesiastical jurisdiction *as of cause and of common right*, in opposition to persons who are extraordinarily appointed."—*Hook* (*on Word*) *Church Dictionary*.

"ORDINARY.—Is a *civil* law term, and there signifies any Judge that hath authority to take cognizance of causes *in his own right*, as he is a magistrate, and not by deputation; but in

the *common* law, it is taken for him that hath *exempt and immediate* jurisdiction in causes ecclesiastical." He quotes Lyndewood to the same effect.—*Cowel, Law Dictionary, pub. 1607.*

"AN ORDINARY (a name taken from the *Canonists*) is he that hath *jurisdiction in his own right*, and not by deputation."—*Wood's Institutes, 1722.*

"ORDINARY, in the ecclesiastical law, is a word applied to a bishop, or any other who hath ordinary jurisdiction in his own right, and not by deputation. But sometimes it is taken less strictly, for every one that is in the place of the bishop; as guardian of the spiritualities, chancellors, commissaries, and all such as are in the place of the ordinary."—*Burn's New Law Dict.*, ii. p. 171.

In view of the importance of this subject, not generally understood, I quote by permission a letter from the Bishop of Oxford. It may be remembered that Dr. Mackarness refused, on the demand of certain aggrieved parishioners, to institute proceedings against the Rev. T. T. Carter of Clewer, and that in the protracted litigation which ensued, the Bishop defended his own cause and held his own successfully, against great ecclesiastical lawyers. It was to him, therefore, that a note of enquiry was addressed, on behalf of the Committee on the Godly Discipline of the Laity. His reply is as follows:

CUDDESDON PALACE, *Wheatley, Oxford,*
29th November, 1879.

MY DEAR BROTHER—

* * * * * It seems to me to be incorrect to speak of the Bishop as a Judge of Appeal. He *may* be so, no doubt, in regard of certain inferior, or peculiar, jurisdictions, such as those of an Archdeacon, Dean and Chapter, or other "exempt" authority;—but not necessarily. These depend on ancient custom, and have no existence, I suppose, with you: they have been materially abridged, and diminished, of late years with us. Speaking generally, I should say that the Consistory Court of the Bishop is the primary tribunal for the trial of ecclesiastical offences. By custom here in England the Chancellor, or official-Principal of the Bishop presides in this Court. But his jurisdiction is entirely by delegation from the Bishop: and inasmuch as he is the Bishop by delegation, so to say, there is no appeal from him to the Bishop. The appeal lies to the Provincial Court. In this Consistory Court the Bishop, or his Chancellor, tries such as are accused of ecclesiastical offences according to the Canons of the Church; and this he does either on his own mere motion, or on complaint; he visits offenders with ecclesiastical censures. If he has coercive jurisdiction, enforced by secular penalties, it is such as has been conferred by the State; or—being founded on compact—such as the temporal law enforces on the parties to that compact. How far—if at all—your temporal Courts recognize the validity of the Canons of the Universal Church, or of any portion of them, I do not know. But I imagine that the manner in which discipline is to be exercised must depend on the Canons, unless its rule can be ascertained from the common law—if we may so speak—of the Church. Beside the jurisdiction of the Consistory Court, the Bishop has the right to "visit" all persons (and most corporations) ecclesiastical—and to receive presentments from Church officers, and to proceed "sine strepitu judicii" in the correction of offenders

in his Visitation. But the extent and effect of this jurisdiction is very uncertain, and is practically in abeyance with us at the present time, though the Visitation Courts are still held in ancient form. The only support to a supposed jurisdiction belonging to the parochial Clergy is to be found, I think, in the preface to the Communion Office in our Prayer Book. This is no jurisdiction, properly so called, but arises from the necessity of the case, where the Parish Priest is obliged to decide on refusing the Communion to an evil liver, before the offence can possibly be tried before the Bishop. But then he is to give an account of his refusal to the Ordinary : and it is added in our Prayer Book—not in yours—that "the Ordinary shall proceed against the offending person according to the Canon." On the whole, it would seem that if Discipline is to go beyond the sphere of pastoral warning, admonition and reproof, it implies a regular hearing by the Bishop, or his Judge, with opportunity of defence, under the direct authority of Canonical law. I imagine that any exercise of Discipline, which could not be justified by the laws (in that behalf) of the religious Society to which the offender belonged, would not be upheld by your Tribunals, any more than by ours. That there is a sad lack of Discipline in the Church, is undeniably true. But may it not be a question whether the awakening of a keener abhorrence of sin in the whole body of Churchmen is not a pre-requisite to the enactment of stricter Canons, or the establishment of a more effective ecclesiastical jurisdiction? * * * * *

Your faithful friend and brother,

J. F. Oxon.

The Right Rev.
The Bishop of Easton.

In response to a further communication, his Lordship wrote as follows:

CUDDESDON PALACE, WHEATLEY, OXON.

2nd March, 1885.

MY DEAR BROTHER—

* * * On reconsideration I do not see any need to alter what I wrote. But I fear that my remarks were not much to your purpose. I referred to an appellate jurisdiction; you were thinking rather of appeal in the popular sense. In this popular sense, it is true that members of the Church have a right to appeal to the Bishop for his guidance and direction in spiritual questions; and they may be said (popularly) to appeal against the Parish Priest, if he has exercised his authority in repelling them from Communion. But I contend that the act of the Parish Priest was not a sentence, of which judicial notice could be taken, so as to vary, or reverse, it by another sentence. It was merely an exercise of his Cura Pastoralis, to which the Bishop's consent was necessary, before it could become a sentence of the Church. All this however is of little importance in its bearing on the grave question, with which you deal. You wish to establish, or re-establish some real and effective discipline, whether in the hands of Priest or Bishop, by means of which the souls of the guilty might be saved, and others, admonished by their example, might be afraid to offend. We are often told here by candid critics that it is our relations to the State which make an effective discipline impossible to us. I wish we could learn from you that your freedom from such relations had given you the Church Discipline in which we are deficient. But the papers, which you have kindly sent me, do not give much encouragement in this direction. Be assured that English Churchmen would be deeply grateful to their brethren in your branch of the Church, if you show us the example, and illustrate the methods which we lack. * * * *

I am your sincere Friend and Brother,

J. F. OXON.

Of all that appertains to Discipline, the Church in the United States has preserved the essential principles intact. The canonical enactments necessary for the right understanding and due application of them have yet need to be formulated. In an appendix to these Lectures, I propose to give some account of the Disciplinary Legislation accomplished and attempted in the last fifteen years.

VII. That the "awakening of a keener abhorrence of sin in the whole body of Churchmen" is the truest work to which we can address ourselves, none may deny. That the discipline of the martinet is inapplicable to Christ's freedmen, all will agree. But when there is public disorder, or individual revolt against laws as benign as they are necessary, the Church must be bold enough to say, "I will come to you shortly * * * What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" [1]

It is no marvel that we have failed thus far to establish an intelligible and uniform discipline, defining the limits which clergymen and laymen may not trangress, and restraining them when individual liberty resists the authority of law.

[1] 1 Cor. iv. 19.

When one remembers that our fathers had need to transfer bodily, as it were, Anglican rules and methods to a country most part wilderness, and to a nation entering on a new experiment in government: when one recalls the local traditions and prejudices, the accidental complications of the mother Church with the State, the interference of ecclesiastical and civil courts, which have their influence upon us, it seems most reasonable that time and deliberation should be needed to perfect our jurisprudence.

The Church ought to be revered as well as loved. She may win affection by her benign liberality: but her own children will mock her to the face, unless she has a rod in reserve for such as offend of malicious wickedness, unless her frown is as terrible as her smile is gracious.

LECTURE V.

The Church's Duty to a Divided Christendom.

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"The wisdom that is from above is first pure, then peaceable."—*James* iii. 17.

THE heavenly Charity of St. Paul, and the Wisdom from above of St. James are full sisters. The Charity is truth-loving, just as the Wisdom is pure. They are virtues alike in gentleness and patience, and in freedom from self-glory and censoriousness.

We who stand in the midst of a divided Christendom have need to cultivate them both. To surrender truth of doctrine and purity of order will heal no wounds. But guarding these securely, how much room is there for sound discretion, tempered with long-suffering tenderness, in dealing with the problems which grow out of the segregation into separate communities, of those who hold the orthodox faith.

II. I turn first to the Churches of the Roman obedience. We so call them because we know not of any authority which authorizes a "Holy Roman Church" to demand recognition save at her own imperial home. We are confronted with various National Churches which acknowledge Rome as their Mother and their Mistress: and so confronted, that we must determine what measure of consideration is due them.

The Church of England, and by consequence our own, is guiltless of voluntary separation from the communion of other Western Churches. A brief reference to the *res gestæ* amply vindicates this statement. In 1531 the Clergy in Convocation asked that payments to the Pope might be abolished, and suggested that should he refuse acquiescence England should withdraw from obedience to Rome. In 1532–3, an act was passed, abolishing appeals to the Pope of Rome and transferring the spiritual jurisdiction heretofore by him exercised, to the Archbishop of Canterbury. In 1534 the act was finally ratified by which tribute was forbidden to be paid to the Pope, or his permission to be asked in the designation and consecration of Bishops. Thus far the King and Parliament.

Then the Church took definite action. The Convocation of Canterbury declared, March 31st, 1534, and that of York, May 5th, 1534, that "*the Bishop of Rome has no greater jurisdiction conferred on him by God, in this Kingdom of England, than any other foreign Bishop.*" In this statement, simple, terse and emphatic, the Bishops, Universities, Chapters and Monasteries concurred with singular unanimity. And thus, in 1534, the Papal Supremacy was finally and utterly repudiated. Let that date never be forgotten.[1]

There is another date, 1569, of utmost interest in the history of the Western Church. During the thirty-five years' interval between the two, under Henry and Edward and Mary and Elizabeth, the tide of Reformation surged sometimes forward and sometimes backward. But during those thirty-five years, from 1534 to 1569, *there were no rival altars set up in England.* There was not an English Church, and a Roman Catholic Church, claiming jurisdiction in the same territory.

The severance came in that year 1569, being

[1] The history is related with much precision in Blunt's Hist. of the Reformation, Ch. V.

the eleventh year of the reign of Elizabeth, when Pius V., by the bull Regnans in cœlo, excommunicated that sovereign and absolved her subjects from allegiance to her: all who should obey her mandates incurring like anathema.[1]

A rival Communion was thenceforth established as *in partibus infidelium*, until in our own day, a Bishop of Melipotamus was succeeded by an Archbishop of Westminster.

Never has the Church of England broken communion with the historic Churches of Europe. There is no anathema to be found in her records, hurled against the Church of France, because she accords to the Bishop of Rome an authority which the Church of England denies. She thrusts none out, but was herself thrust out and anathematized. How much this severance has been lamented, appears in the utterances of Anglican Doctors from Jewell to Pusey. The former writes thus sadly of the Bishop of Rome:

"Would that he had so behaved himself, that this falling away had not needed! But so the

[1] The original is in Burnett's Hist. of Reformation, Records, Pt. ii. Book iii. No. xiii. Its claim for the Pope is astounding, "Regnans in Cœlo * * * Hunc unum super omnes gentes et omnia regna Principem constituit, qui evellat, destruat, disperdat," &c.

case stood, that unless we left him, we could not come to Christ. Neither will he now make any league with us, than such a one as Nahash, the king of the Ammonites, would have made in times past with the city of Jabez, which was, to put out the right eye of each one of the inhabitants, and so to receive them into his friendship."[1]

And as for the Eirenicon of Pusey, it stands a monument of hopeful ingenuity, seeking to bridge a gulf, seemingly impassable, after that the decrees of Trent had converted Doctrines which might possibly be tolerated, into Articles of Faith which could not possibly be accepted.

But history steadily advances, and that which the author of the Eirenicon deprecated as fatal to a healthful re-union has come to pass. It is vain to seek some *modus vivendi* by which the Pope may be recognized as the mouthpiece through which a united Church may utter her mind. No less will suffice than to agree that in definitions of doctrine, his utterances are irreformable of themselves, and not from the consent of the Church: "*ex sese non autem ex consensû ecclesiæ.*"[2]

[1] Jewell's Apol. Ch. xiii. Sect. 9.
[2] Vatican Council, Canon iv.

III. The Bishops of this Church, in the year 1880, set themselves seriously to consider their duty towards the children of God within the Churches overmastered by exterior power. They declare a right of intervention, and state two grounds of justification. First, that by the decrees of Trent in 1565, by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility in 1870, false dogmas have been imposed on men's consciences as necessary to salvation.

Secondly, that in the Latin Churches, Bishops are deprived of their independence, and the Divine Constitution of the Church so changed, as to destroy the autonomy, if not the existence of National Churches.

On these grounds they declare that it is our right and our duty, to protect in the holding of the primitive faith and in the recovering of the primitive order, those who have been deprived of both.

St. Paul would not stretch himself "beyond his measure." "The busy body in other men's matters" of St. Peter, is literally one who plays the Bishop outside of his bounds.[1]

[1] ἀλλοτριοεπίσκοπος.—1 Pet. iv. 15.

The ancient canons are in nothing more precise than in forbidding Episcopal intrusion.

Have we then an adequate warrant for answering the summons, when the men of Italy or of France, or of Mexico or of Cuba, cry to us to come to their relief?

Bingham has left little to be said both as to the principle and as to the precedents. Athanasius did not hesitate to hold ordinations in Arian churches. So also Eusebius of Samosata, so also Epiphanius.

"Dioceses were but limits of convenience, for the preservation of order in times of peace: but the faith was a more universal thing, and when war was made upon that, then the whole world was but one diocese, and the whole Church but one flock; and every pastor thought himself obliged to feed his great Master's sheep according to his power, whatever part of the world they were scattered in. * * *

"In things that did not appertain to the faith, they were not to meddle with other men's dioceses, but only to mind the business of their own; but when the faith or welfare of the Church lay at stake, and religion was manifestly invaded, then, by this rule of there being but one Episco-

pacy, every other Bishopric was as much their diocese as their own; and no human laws or canons could tie up their hands from performing such acts of their Episcopal office in any part of the world, as they thought necessary for the preservation of religion." [1]

IV. And such an exigency now meets us, in such wise that it cannot be ignored.

I take the matter out of the region of abstractions. I state the case as personally urged by a French Priest upon an American Bishop visiting Paris. I am, said he, in substance, a Catholic Priest of the Gallican Church, ready and willing to render *lawful* obedience to my diocesan, the Archbishop of Paris. In discharging my office, I am approached by a man who desires admission to the holy sacraments. There is no disqualification known to me. He stands ready to profess the faith in the words of the ancient Creeds, perhaps of the Tridentine formula. Only, he is not prepared to affirm the Immaculateness of the Virgin and the infallibility of the Pope. And my diocesan forbids me to admit him to the Lord's table.

Grave is the responsibility of refusing to obey

[1] Antiq., B. ii. Ch. v.

my ecclesiastical superiors. But as a child must disobey the father, if he bid him deny the Christ, so must the Priest resist the Bishop who bids him impose on faithful men a yoke of falsehood.

And is each Priest, he continued, thus unhappily circumstanced, to act on his individual responsibility in the determination of questions so grave? Is he to be left bareheaded to endure the storm of obloquy and reproach? Is no charity due from the free, to such as are in spiritual bondage? Have you so lost faith in the world-wide jurisdiction of the Episcopate that you cannot recognize and direct one who is suffering a moral martyrdom in asserting for himself and his flock the liberty in Christ, dearer to yourselves than life itself?

Intrusion! Who hesitates to intrude upon the domicile of a neighbor, when there issues from it the cry of the broken-hearted? Who fears to protect in enfolding arms, the child, when the heart of the mother is hardened against it, and her hand smites it for obeying God?

Such an appeal is irresistible.

Charity demands, and the great commission authorizes us, when unlawful terms of communion are imposed on the faithful, courageously and

lovingly to extend over them the sheltering wings of the Universal Episcopate. It may be said, that such arguments as these have been urged to justify insubordination by all the self-willed from the Donatist to the Puritan. But mark the difference. The question is not here of laxity of discipline or of ceremonial, offensive to a scrupulous conscience. It concerns the Faith itself. It deals with the inalienable rights of a Christian citizen. It invokes as the arbiter, the unequivocal utterances of the undivided Church in the General Councils. No excuse may here be found for that schismatic temper, which claims that the Church must defer to individual convictions.

Such intervention best befits the Church next at hand. It is for England to take the lead in sustaining the Old Catholic movement in Europe, as it ours to protect and guide like endeavors in Mexico and in South America.

There is much room in such undertakings for prudence and for courtesy. It ill becomes us to alienate people from their religion, even although the truth be darkened with errors and superstitions, unless we accept the responsibility of supplying something better. Most scrupulous should we be to avoid unnecessary offence, and coarse

assaults upon inveterate prejudices. In these particulars, the conduct of the American Church at Rome, under the Rev. Dr. Nevin, has differed widely from the policy pursued by those who promote what is called the Free Church of Italy. In placarding the walls of the city with denunciations of the Virgin, they excited a mob into riot; but it may be doubted whether they led any to serious reflection.

Let us not shrink from asserting this Catholic principle, because a first experiment, in Mexico, has not been felicitous.

If mistake and ill-success in any enterprise, are so to dishearten us that we shall make no further venture of faith, then may we well limit our care to keeping ourselves out of harm's way, and reconcile ourselves to so much of evil and suffering as do not thrust themselves on our notice. The great St. Peter, not altogether emancipated from the narrowness of race and education, made very great mistakes at Antioch, and was severely and publicly rebuked by his colleague. But we do not read that in his mortification, he determined to let the Gentiles alone for ever. The possibility of mistake and disaster is always to be taken into account.

During the Civil War, one of the great Commanders gave orders to his Quarter-master, to include in his estimates the loss of one supply-train a week.

Let us look things in the face. If the Church Militant is to conquer at last, she must expect to lose treasure and lives as well: to advance, and then retreat, and then renew the advance. Our failure in Mexico will prove a blessing in disguise, if it shall lead us to a more thorough investigation of the principles which are to guide us in the responsibility, more and more inevitable as time goes on, of dealing with the religious interests of Spanish-speaking Americans.

The Bishops of this Church did not exceed their powers when they extended their official protection to Mexicans striving for Catholic purity and freedom. I believe that for the most part they are satisfied that the elders and brethren should have been taken into their confidence and that their counsel should have been used.

It seems, in the light of experience, that an undue regard was had to an alleged national sensitiveness. We treated with a few people, whose utmost pretension was to be a nascent Church, as if they were a National Church. We encour-

aged the veriest babe in knowledge and culture, needing to be supported in nursing arms, to expect from us the consideration due to a manly ally. We forbore to provide a simple liturgy adapted to their needs, and bade those few struggling persecuted Churchmen, to do a work far more difficult than the revision in which we have been of late engaged; viz. to compile a liturgy, out and out, from the Mozarabic and other liturgies of Southern Europe.

We have failed once: but that does not imply final surrender. Let time be given to recover from the disappointment and to revise the plan of the campaign, and it cannot be doubted this Church will presently stretch forth her hand to assist earnest men in Mexico in their endeavor to reach the purer atmosphere of evangelic truth. If, as has been urged, the national sensitiveness is so great that they cannot acquiesce in the condition of pupilage to this Church until they reach maturity, if they demand of us orders and subsidies, and deny to us supervision and control, then have we a plain intimation of Providence to stay our hand. We seek not to hoard our apostolic authority: but we are not at liberty to impart it without adequate security, that we are

committing it to such as appreciate the gift and will rightly use it.

V. I turn next to the religious bodies of our country, churches, sects and denominations, according to the customary modes of speech.

While this Church is a factor, and an influential factor, in guiding the religious thought of the nation, she is very far out-numbered by several Christian corporations. The allegiance of people is divided among societies counted by the hundred. In point of numbers they range almost from the quaternion to the legion: in point of doctrine, from a Christianity (if the conception is possible) without the supernatural, to the full profession of orthodoxy.

I speak of these bodies as Churches. It seems most courteous to designate them as they desire to be designated, remembering always, that they repudiate the definition of that word, as implying either historical continuity, or unbroken succession of orders, or paramount authority.

And furthermore, while these Churches are occasionally in fierce controversies one with another, yet they are not without a family likeness and a community in policies and purposes. "The Popular Religion" is not a mere abstraction. It suffi-

ciently describes that substantial teaching of Puritan and Methodist Churches which remains, when one eliminates those accidental features, which however valued and gloried in, they themselves allow, are not of the essence of Christian character.

This Popular Religion and these influential Churches which hold it, deserve our careful study and our most respectful consideration.

Let us glance backward at the origin of this multiplicity of Churches. Was such division intended by the reformers of renown? Did Luther or Calvin or Baxter or Wesley deliberately propose to discard the accepted principles touching the organic unity of the Church? Did any one of them ever propound the thesis that the normal constitution of the Church, according to the command of our Lord and the example of His Apostles, was that of numerous Societies, exercising jurisdiction within the same territory, each one publishing its own Confession, united in belief and affection, but diverse in doctrine, and independent in authority?

None of these had any other design *in the beginning*, but to purify or to vivify the National Church into which they were born.

But the Reformation was effected under many difficulties and in an atmosphere surcharged with prejudices. There was not the apparatus for investigation so accessible to us now. Men floundered in the bog before they reached the firm ground of Catholic teaching. Witness Cranmer's crude utterances about Bishops and Priests, which after accurate study he utterly repudiated.

The absence of Episcopal guidance on the Continent left their reformation to drift as a ship without a rudder. The plea of present necessity came in, to excuse departures from historic precedents, regretted at the moment, and the consequences of which no one had the foresight to estimate. I need not dwell upon the correspondence between the Continental and Anglican Reformers, the strong bonds of sympathy which united them, and the importation into the English mind of what was deemed a charitable toleration.

I have mentioned the name of Baxter. His nonconformity was not founded on essential sectarianism. The nonconformists of Baxter's day excused themselves in setting up separate congregations, upon the ground that unscriptural ceremonies, imperfect discipline, needless impositions

and ecclesiastical tyranny did not suffer them to minister peaceably, and with a good conscience, at the altars of the Church of England.

As for Wesley, who knows not that so far from setting out to disintegrate, he affirmed a mission to quicken dead formulas into life, and to supplement mechanical routine with spiritual earnestness. The readiest solution of the Coke and Asbury commission seems to be, that in the default of the English Church to make any provision adequate to the emergency, he, in the discharge of a grave prophetic mission, felt called upon to organize into "Societies" such devout people as might presently become the Church of the nation.[1]

While then, the story abounds in exhibitions of human rashness and unreasonableness and self-assertion, it is also a history of good men groping in the twilight, to find remedies for patent evils; of legitimate authority, crippled by the influence of the Curia or the Court; of the Church at times given to slumber, and impatient with

[1] "I was determined, as little as possible to violate the established order of the National Church to which I belonged. But the case is widely different between England and North America," and the rest.—*Stevens' Hist. M. E. Church*, vol. ii. p. 182.

those who would rouse her into activity: of inventions of men *pro rê nata*, who did not foresee that they would thus revolutionize the whole ideal of the Church.

Such is the disorderly inheritance that has come down to us. The Republic is our political idol, and the political instinct revolts against the pretence of the Church, to be the Kingdom of God, instead of a Republic of Saints. There has been cultivated an indifference, amounting almost to contempt, towards any godliness, whether in doctrine or experience, anterior to the printing of the Bible. And this habit, by an inevitable rebound, has impugned the worth of the witnesses to the genuineness and the safe custody of that volume itself. Historical Religion, as we know and receive it, is not so much as brought to the notice of most religious people, and the suggestion of its worth serves only to excite a smile of incredulity.

While we confess and bewail the sin and wretchedness of our unhappy divisions, we may be permitted to console ourselves with the reflection that they who took the initiative, did not anticipate or desire the consequence; and that they who perpetuate the separation are not pur-

posely rending the unity of Christ's body. Again, we have need to ask ourselves, whether these evils are not the result of past negligence. While men slept the dull animal sleep of the middle ages, or lost themselves in the intellectual dreaminess of the Georgian era, the enemy sowed those tares whereof we are reaping the harvest.

We do well to ask, whether it is not of a piece with God's working, when the official messenger lingers on the way, to permit the footman to run, aye, and to overrun him.

We do well to remember that these Churches have carried a message of salvation into every corner of the land, and that as the case now stands, the question of adequate religious occupancy of the territory is not as between us and them, but between them and unbelief.

Moreover, when one considers the magnificence of their operations in the dissemination of Holy Scripture and of religious books, some of which we also recognize as Classics: when one recalls their valuable contributions to the study of theology, and the immense endowment of religious and benevolent institutions: when one remembers how He from whom come our Apos-

tolic gifts, committed as it were an angel's lyre into the hands of Doddridge or of Watts, and endued John Wesley with a magnetic power over human souls, and a skill in organization and administration almost without a parallel: nay more, when in fraternal converse it is made plain, that these men, not of our household, do hate sin, and defy its Prince, do love the Lord Jesus Christ, walking in the Spirit and exhibiting in life His fruits: in view of all these things, it becomes us, not to rest less immovably on our base of historic prescription, but to recognize the facts and the charitable explanation of them, and to render fitting homage to the Christ-likeness wherever it appears.

Such reflections will make us as ready to praise what is praiseworthy, as to blame what is worthy of blame. They will break down the barriers which hinder the expression of Christian sympathy where it may lawfully be expressed. They will incline us to accept valuable lessons of practical wisdom. Above all, they will remind us that our tenure of influence is dependent on fidelity and vigilance; that to the Church, as to the individual, belongs the warning, "Hold that fast which thou hast, that no man take thy

crown." Need I say, that they will restrain us from bitter and taunting words, and incline us to speak the truth in love.

VI. In comparing the mind of the Church with that of the Popular Religion, the divergence seems widest in the departments of Ecclesiastical Constitutions and of what is known as Experimental Religion.

A former Lecturer on this foundation called attention to the truth that Christian Anthropology ranges itself under two heads, now dealing especially with man's corporate life as a member of the Church of God, and now with the progress of grace in each man's heart.[1] The former of these, too exclusively engaged the thoughts of the mediæval divines. The Reformation sought to restore the sense of personal responsibility and the privilege of immediate communion with God. And in the "passionate reclamation," the just balance between these diverse but not antagonistic views of the Christian life, was very seriously disturbed. We deem it the glory of the Book of Common Prayer, that it presents practical religion in both of its characteristics. One does not exclude, or contradict, or obscure the other. The

[1] Paddock's Lectures, 1881, p. 30.

true Christian is described as the very member of a body corporate, and also, as one who has dwelling in his heart, the living graces of Faith, Repentance, Love and Holy Purposes.

We live in a period of intense recoil from the exclusively corporate conception of religion. The popular conception admits only the personal element.

If one desires to carry with him the sympathies of the crowded congregation and to win for himself the name of liberality and largeness of mind, his surest method of success is to teach that the all-in-all of Christianity is to worship God in Spirit and to love the Lord Jesus Christ sincerely. That Church-membership is matter of expediency, and not of duty. That Sacraments—helps to some—are not necessary to all. That organic unity is but a dream ; and that in the multiplicity of Churches, stimulating each other's zeal and offering in their variations wide room for individual predilection, consists the glory of modern Christendom.

If one would reach the very pinnacle of public favor, let him proceed somewhat farther, that the Church is a useful brace for weak and flaccid natures, but a support unworthy of one in full

spiritual health and vigor. Let him teach that to place the Sacraments beside the Word, is to put out the candle of the Reformation.

But waiving these extremists, the average minister of the Popular Religion, minimizes the corporate and sacramental elements of religion so far as he can do so consistently, with the conservation of Christian companionship, and of the badges whereby religious people may be visibly distinguished from those who are not Christened.

And here is our complaint and our lamentation. Like the Pope, they will not make friends with us, unless we put out an eye. Nothing less than a surrender of our deepest convictions that the Church has a divine charter which is not open to change or amendment, that the ministerial commission passes by direct descent from age to age; that separation from the historic body is inexcusable so long as unlawful terms of communion are not imposed: nothing less than a retreat, all along the line, from our most venerable entrenchments, will exempt us from the charge of uncharitable judgment and of ecclesiastical arrogance

I have suggested that there is also a divergence in things experimental. In the Church, as she came forth from the hands of her Creator,

there was no superfluous apparatus. If we disuse the Baptism of infants, or deny its inward grace, for the system of privilege and nurture founded upon it, we must substitute the Revival. If we discard Confirmation, we must summon children to come to a mourner's seat that they may be prayed for. So also of the Sacrament of the Lord's Supper. Men seek in their fear and weakness for encouragement and comfort. This Sacrament is administered for our comfort. It assures us, that they who have once bathed in the laver of regeneration, do not by after-errors, forfeit that cleansing; but may be washed anew and often from the soil contracted in their infirmity. And when, in present penitence and faith, we have renewed the vow of allegiance, it assures us by visible tokens formally delivered to us, that we are still members of Christ, and heirs through hope, of His Everlasting Kingdom.

In the absence of these consolations the man is directed to his spiritual consciousness. Personal assurance of acceptance with God, is added in supplement to the conditions of Salvation which Apostles preached. The Spirit witnesses no longer by the heart-yearnings He inspires, and the fruits He matures, in the chastened life and tem-

per, but by His direct communication. Hence comes the superfluity of self-examination: for why draw out the question of our safety into such elaboration, when God's Spirit has spoken in the soul and left no room for doubt?

Connected with these is a teaching, too adventurous to be accepted by the mass of penitent believers, yet ever and anon most earnestly pressed upon them, of a Perfect Love attained in this present time, of a Sanctification which leaves no room for the dust and ashes of humiliation and self-reproach.

There are many good people who verily believe that in refusing to accept as universal and necessary conditions of genuine spirituality, the instantaneous conversion, the direct witness, the personal assurance, we convict ourselves as formalists, who know not the religion of the heart.

How then shall we behave ourselves under these painful circumstances?

The truth cannot be surrendered or compromised. It is to be affirmed confidently, calmly, lovingly, as occasion shall serve and need shall require. It is to be exemplified in policy and life, rather than disputed over. Men will learn of themselves and judge right judgment, if

we set plainly before them the elements of the calculation, and without over-much prompting, give them time for determination.

Christian souls grow weary of destructive criticism. Let us, when choice is allowed us, prefer to expound the excellence of the things that are freely given us of God, rather than dwell on the mistakes of men.

Constancy and forbearance will be the easier, if we are persuaded, and upon just grounds, that the time will come, when longing eyes shall be directed to this Church as the centre and hope of unity.

VII. Division, in its extravagance, tends to its own cure. To the practical mind of the American, the economical question is assuming great interest. The waste of wealth and power, and the friction of machinery so complicated, cannot be ignored. When two or three are set to do the work to which one man is adequate, the revenues are divided, the clergy are impoverished, and the ministerial standard deteriorates accordingly.

And some have great searchings of spirit, when, after the most plausible efforts to show that Protestant Christendom is one at heart, although

many in form; the conviction presses hard upon them, that believers are not one in the sense of the High-priestly prayer: are not one, as the Father and the Son are one.

They recognize the fact that a true unity implies a common ministry, a common faith, a common worship. What ministry has such prestige as that, for most of the centuries, universally accepted? What formulas of belief so authoritative as the ancient Creeds? What worship so void of idiosyncracies, so expressive of the needs and aspirations of all true Christian souls, as some pure specimen of the substantial Liturgy?

We may not be blind to the possibility that the time may come when organized bodies will knock at our doors. I believe it is more than possible—at the least, it is a contingency worthy to be seriously pondered in advance.

It is not probable that they will approach us with an unconditional surrender of organism and custom, consenting to be absorbed into our communion upon such terms as are accepted by individuals, clerical and lay, who have drifted to us. It may be, that they desire these three benefits, the authentication of their Orders, the security of some external band to resist disintegra-

tion for trivial causes, and such safeguards as may ensure the perpetuation of a true faith. To obtain these benefits, they would perchance make concessions in matters of ritual and ceremony, but not to the absolute destruction of their identity.

VIII. And this leads the thought onward to a larger problem. This nation is unique in the character of its population. It is not homogeneous. It is made up of men differing in race, in original nationality, in language and in temperament. Germans, Swedes, Italians are here. Black men, millions of them, dwell side by side with us, jealous of their rights; and red men, thousands of them, need the helping hand of religion to protect them against a civilization which destroys what it does not elevate.

One Church may comprehend them all. For one was large enough at first to embrace Jew and Gentile, the free-born Roman and the Slave Onesimus. We cannot make or authenticate many Churches, however importunate the pleading; for the Church, the undefiled, is One.

And yet the problem, although difficult, is not insoluble, if it be approached courageously and with a common desire for reconciliation, which

will propose no ultimatum not imperatively demanded by the law of God and the invariable canons and customs of the universal Church. Among the essential rights of a National Church is the right to grow, the right to adapt her arrangements to her own peculiar needs.

The question of our duty to the colored race, now most urgently pressed upon us, will, if it be satisfactorily determined, settle the principles by which we may be guided in all the questions of comprehension which may hereafter arise.

How does this case present itself? We desire to take the men of African descent into full communion, to share with them all the religious rights and privileges which we ourselves claim and enjoy, and impose on them the same yoke of discipline to which we ourselves submit.

But it is agreed by those who have this consummation most at heart, that to secure it three several concessions are needed.

The Bishops proposed such enlargement of their power of dispensation as might enable them to ordain colored men, not learned in ancient languages, prudent, but not possessing "extraordinary strength of natural understanding." [1]

[1] "Report on Papers from Sewanee Conference, Journal H. of Bishops, 1883, p. 124.

This proposition failed in the House of Deputies.

The Bishops next proposed that "in any diocese containing a large number of persons for whom by reason of peculiarity of race or language it is expedient to make special religious provision, it shall be lawful for the Bishop and Convention of the same to constitute such population into a special missionary organization, under the charge of the Bishop." It was proposed that they should have an Executive Committee to act as a Council of advice to the Bishop; that they should be superintended by an officer of the Bishop's appointment: that they should be convened in Convocation for the furtherance of their work.

This second concession failed to receive the acquiescence of the Deputies. The third, touching the rubrical relaxation and the liturgical liberty to meet the case of the imperfectly educated, was not brought forward.

It appears then, that we have already entered, however unsuccessfully, upon the discussion, how shall we in this Church comprehend under a common discipline men of all races and of all languages, in such wise, as not to disregard the ties of

nature; of charitably adapting our offices and canons to their edification, rather than violently accommodating them to a rigid system.[1]

IX. I venture, with all humility, to suggest that the Bishops have not erred in the solution, as far as proposed.

We must not demand impossibilities. We must have Negro and Indian priests who know no Latin. Only those ordained under such dispensation should not demand a vote in the ecclesiastical legislature until they are qualified, as white men are required to be qualified, to discharge so responsible an office.

Again, the Church is one house, but in the one house there may be many apartments. A household discriminated is not a house divided. If one roof cover us, and one patriarchal authority guide us, and one table be open to all the children, they may be permitted a certain freedom in the voluntary grouping, in the ordering of their chambers and the shape of their furniture.

Or to speak without a figure, if the colored race, or the German, or the Scandinavian: or if any considerable body of Christians, now an indepen-

[1] For an outline of the discussion on these subjects, in the House of Bishops, see Appendix II.

dent sect, shall come to us and ask to be received into our communion ; accepting all necessary obligations ; yet asking that they may be allowed a subordinate organization of their own ; permission in matters of detail, financial and administrative, to regulate their own affairs; indulgence in some harmless traditions and customs ; we need not repel them with a cold non-possumus. Unity consists with variety. Home is a thing composite. It is true on earth as in heaven. In my Father's house (*οἰκία*) there are many (*μοναὶ*) *abiding-places.*

Furthermore it was agreed, that while the Diocesan should reserve full jurisdiction over all the clergy and people, he would need in the administration of the special department, the assistance of a "Superintendent."

Have we not need to re-open the question of the Chorepiscopus, the Suffragan Bishop now forbidden by canon, not by the Constitution ?

If the Sewanee solution be accepted, well may the Superintendent be a Suffragan Bishop, in office one with the Diocesan, in race and language and sympathies one with the people to whom he specially ministers; a daysman betwixt them, that may lay his hand upon them both.

LECTURE VI.

The Church's Claim Upon the Loyal Service of Her Clergy.

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THE CHURCH'S CLAIM UPON THE LOYAL SERVICE OF HER CLERGY.

"God is not the author of confusion, but of peace, as in all churches of the saints."—1 *Cor.* xiv. 33.

WHEN the Eternal Son, in whom dwelt the fulness of wisdom, came to earth upon a mission of redemption, He fully accepted that subordination of office which is involved in the very conception of ambassage. "My meat is to do the will of him that sent me and to finish his work." "I must work the works of him that sent me." "My doctrine is not mine, but his that sent me."

These are some of the many utterances which attest His acceptance of a stewardship in which He must be found faithful.

Illustrious example! To seek Another's glory, to finish Another's work, to enunciate Another's words, to do Another's will: thus did the great Minister of righteousness describe the spirit and

the end of His earthly ministration. The example becomes the more binding in view of that word, As the Father hath sent me, even so send I you. The authority thus transmitted is, like His own, an ambassage under instructions.

II. I am to speak to you, at this our last conference, of the Duty of the Church to demand the Loyal Service of her Clergy: and by inference of the obligation resting on every Bishop, Priest and Deacon, to regard his office as a trust, to be discharged strictly within the terms and the limitations under which it was confided to him. And I frankly confess, that in all that has been heretofore spoken, I have had this end chiefly in view. For I do believe, in the depths of my soul, that the loyal ministry is the only safe and happy ministry: and that the disloyalty of using official position for the promulgation of individual fancies, is the evil most to be feared in the magnificent work which lies before us.

Of the late Bishop of London, Dr. Jackson, it was said, "His forecast of the Church's future was hopeful even to joyousness."[1] There is nothing to dim the like forecast for ourselves, if only the Church shall courageously accept the

[1] Archbishop Canterbury's Memorial Sermon.

responsibility of rule, and her Clergy shall be examples to the flock in dutiful obedience to her lawful commands.

III. When He, to whom "all power" was given, had reached the limit appointed for an earthly ministry, He made over a measure of this gift to the Universal Church. To her it belongs to teach the nations, to gather out of them a great flock in all the parts of the world, and to rule that flock prudently with all her power.

In the very nature of things, there must be a division of labor and responsibility. Every farm is divided into fields, every factory into departments, every hospital into wards. So must the Church be distributed into provinces, so must the Catholic body hold the particular Church responsible for the conduct of affairs within the limits assigned her, and attribute to her all the powers necessary to meet that responsibility.

We have heard many addresses in behalf of Foreign Missions, in which it was rightly urged that each several soul, certified of its redemption, owns itself a debtor to every soul of man included in that redemption. And then it has been further urged that we have no right to discriminate: that this Church, and each one of us by deputy,

should aim to preach the Gospel to "every creature."

We are conscious of a fallacy here. We do not deny the proposition that a soul in Central Africa is worth as much as a soul in Texas, but yet it seems somehow irrelevant. All becomes plain when we remind ourselves that the world-wide duty is confided to the universal Church, and that in the assignment of office, the particular Church, while indifferent to none, while ready to do good to all, must devote herself especially to the task which, in the ordering of Providence, none other can so well discharge.

So then, the Church in the United States has the charge and government therein, and is *quoad hoc* the accredited representative of the Catholic body: and so also, individual allegiance is due to her directly, and through her, to the universal Church.

In view of this grave and inalienable responsibility, it is for the Church to prescribe the Doctrine that shall be taught, the Ceremonies to be observed, and the Discipline to be enforced.

IV. But again: some part of her offices the Church can discharge in the way of conciliar action: but the most of them, and the most impor-

tant of them, must be delegated to individuals; and so when Bishops, Priests and Deacons are commissioned, they are accredited in their several capacities as her representatives, and the commission is, in effect, a power of attorney to act in her behalf and to speak in her name.

While membership in the Church is a personal right, never to be abridged except for cause; office is not a right, but a privilege to be conferred, in utter indifference to any considerations, save the glory of God and the edifying of the Church. The theory, at least, is of selection; of the "choice of fit persons to serve in the sacred ministry."

The men thus called are not hastily sent out. There is a season interposed, of study and of preparation, examinations being had at intervals to determine proficiency in sacred studies and aptitude to discharge the sacred ministry. And this delay serves another valuable use. It guards the novice against precipitation and mere impulse. It gives him ample time to decide whether he can conscientiously accept a trust, and administer it according to its terms.

Bear with me, while I emphasize some of the features of the Ordination itself. The faithful

people have their rights. They may demand some assurance that shepherds, not wolves, are to be sent among them. Hence the public administration before a congregation representative of the community, with invitation to "Good people" to show cause, if cause there be, why the ordination should not proceed, with recognition of the right of the congregation to understand "the minds and wills" of such as are to be ordered.

And then pledges are demanded, with the avowed purpose that "this your promise may the more move you to your duties." In the preliminary Declaration, and in the public promises, if language has any meaning, the Church demands and the Candidate agrees, that it is consistent with his private judgment, and he binds himself in conscience, to teach as true, and as the paramount and all-saving truth, the Book which this Church has received as God's holy word, and the doctrine which she has deduced therefrom. He further promises in the worship of Almighty God, to conform to the rites and ceremonies by this Church prescribed; consents, in sum, to minister the Doctrine and Sacraments and the Discipline of this Church as the Lord hath

commanded, AND AS THIS CHURCH HATH RECEIVED THE SAME.

A promise so deliberate and so sacred, stands forever inviolable, so long as we hold the commission whereof it is the condition precedent.

V. To all these it may be opposed, and the replies are very full of truth, that ministers are not machines, but men: that mechanical service and servile repetition of formula, are poor things when set side by side with the intelligent exposition, the free range of thought and imagination, the changeful variety of forms and practical methods, where individuality is not stamped out of existence, and where the manifestations of the Spirit, individually distributed for the common profit, are not fettered in their workings by the arbitrary and the technical.

Or else, that we are Catholic Priests, as well as American, and as such claim for our lawful heritage every thing in doctrine and ritual which is not in terms forbidden to us.

Or else, that this allegation of Church authority as paramount to individual freedom, is but the attenuated reproduction of an exploded Infallibility.

Or else, that the Prayer Book, were it as voluminous as the largest Encyclopedia, could

not prescribe all the possible details attendant on sacred ministration; and were it as brief as the Epistle to Philemon, no honest man could say, "These are just the words and phrases, which more precisely and exactly than any others express my own convictions."

These objections I desire to meet with all possible fairness and respect.

VI. Ministers are not machines. Conceding to the utmost that a ministry with no room for individualism would be singularly narrow and lifeless, is it inevitable that submission to authority must be rejected as destructive of it? Every where in nature we see harmony that grows out of discords, peace that comes in the reconciliation of antagonisms. In chemistry, the strongest affinities exist between the most dissimilar substances; and when combination ensues, the compounds so formed are the most permanent. So also in the mechanical forces. Mere attraction would soon end in absolute rest and absence of energy, were it not met by repulsive force, such as the centrifugal tendency of the revolving planets, which prevents their falling on the sun, and the molecular repul-

sion to which the elasticity of most bodies is due.[1]

The first problem we encounter in religion is to reconcile two realities, diverse and sometimes antagonistic, God's will and man's will; and in the Church, God's authority, and her own, as by Him delegated, on the one hand; and on the other, individual responsibility and by consequence individual liberty of thought and act, have need to be so asserted as that neither shall be paralyzed or destroyed. To demand absolute identity of opinion on all doctrinal points, and an unreasoning performance of routine duties, without play for the various gifts and tastes of individual officers, would secure uniformity, but it would possess neither life nor beauty. While for the Church to bestow commissions, as it were in blank, authorizing men to teach in her behalf any thing which they sincerely believe, and to conduct worship and administer sacraments as they may deem most expedient, is to subvert order and introduce confusion. It is to abdicate her high functions as pillar and ground, witness and keeper of the truth. All questions of degree are

[1] I have copied here a paragraph from "The Continuity of Law," an address to the Convention of Easton, 1884.

delicate, and the question here is whether authority and liberty, stability and elasticity, revelation and reason, in fine, do each in its turn find suitable recognition in the complex administration of the Church.

Are her clergy then unduly straitened? Bear in mind their liberty of prophesying, for with few exceptions, all of us are preachers. We have abundant opportunity to present sacred truth in our own language, under our own illustrations, and in such garb as we deem most suitable for edification. We do not speak with a sword suspended over us: for mere mistake does not expose us to penalties. To constitute an offence, one must teach advisedly some erroneous doctrine.[1] Opportunity has never yet been refused to amend a hasty statement, liable to misconception, and the prosecution always lapses when the accused declares that he will not persist in the teaching.

See here the respect shown to the individual conscience. The Church meddles not with the

[1] "Prepared as I am (believing it to be the righteous intention of the Church) to grant to individual minds a large latitude of statement, I cannot allow this liberty to extend to a categorical denial of our dogmatic formularies."—*S. Oxon to Mr. Allies*, Life of Wilberforce, Vol. 2, chap. 1.

man's thoughts. If he has in his heart turned traitor to the truth as it is in Jesus, she leaves him to be judged by the One Heart-searcher. She herself intervenes only when *erroneous utterance* threatens to infect the flock. She does not enforce truth-teaching by process of law.

We may, if we can find listeners, preach sermons savorless of all religion without penal consequences. Great is the liberty of prophesying! Freely used, and sometimes abused! In this aspect the Church is an indulgent matron. But the gentlest of mothers rages when the life or innocence of her children is imperilled. There is a line which the Clergy may not overpass. She says to them plainly, you shall not call yourself by my name, while you hinder or slander God's word written, or deny its profitableness to men, the truth of its history and the inspiration of its utterances. You shall not contradict the definitions of doctrine which this national Church has deliberately promulgated for the edification of the people, and to which you have as deliberately assented. Is this to turn a man into a machine? I answer no; it is to elevate the man into an ambassador. Take away these restraints upon your liberty, and you are left a scribe,

a disputant, building the edifice of your life-work upon the uncertain foundation of your personal genius; and when you die, your thoughts shall perish with you. But if you have learned, like the Baptist, so to merge your personality in your office that you have little patience with the enquiry, Who art thou: if you are content to be a voice in the wilderness, uttering a message in no sense your own, save that you believe it and love it, then will men marvel at the calm and restful authority with which you speak. Then will you build upon a foundation that cannot be moved: and when you are dead and gone, the gold, silver and precious stones of the superstructure shall still abide.

VII. Again, we are Catholics, and claim as our heritage the undoubted doctrines and practices of the Universal Church.

In no sense and in no degree has the Anglican branch of the Church invented a religion of her own. "We use the ceremonies, observations and sacraments of our religion, as the Apostles and first Fathers of the Primitive Church did," is a fair expression of her oft-repeated affirmations.

It is conceivable that she has not kept her pledges. She may have suppressed or obscured

blessed truths affirmed by universal consent: she may have imported into her standards, novelties for which no such consent can be pretended. You have the right herein to search her to the uttermost. If the allegation be sustained, although it be safe to continue in her communion, to accept her Orders is to become partaker of her fault.

There are but few earnest souls who have failed to receive some hard blows from Giant Despair, or from his wife Diffidence. Few but have lain in an ague-fit upon the dungeon floor of Doubting Castle. Whatever be the moan that issues from the burdened soul, whether it be the question, Is there a personal God; is there a historic Christ; or Is there a Church worthy of my allegiance; those who have fought their way to the repose of conviction, unite in the same council concerning them all. The truth is never to be feared. No objection, seemingly forcible, is to be dismissed in terror, lest an answer cannot be found. Come out of that dark cell of mental brooding, and let the clear sunlight of reason and of evidence illuminate the controversy.

The doctrines or usages, said to be obscured or disused among us, and which it is claimed, the

Priest, in the plenitude of his Catholic commission, has the right to supplement, are not numerous. Sacramental Confession, Eucharistic Adoration, Solitary Celebration, are the burning questions; and to these may be added Prayers for the Dead.

Grouping together the first three of these, the question is not whether a sinful soul may not unburden itself to the Priest, and the Priest comfort that soul with the benefit of a personal absolution. This is expressly advised in the cell of a man condemned to death, and by parity of reason, may be extended to urgent cases of spiritual distress.

Neither is it denied to any, to worship Christ really present in the Eucharist. Nor is the character of the Eucharist impugned as a Memorial Sacrifice, in which material gifts are consecrated and offered to Almighty God, and in which the Church on earth unites with the High-Priest passed within the veil, to plead the merits and the memory of the one perfected and sufficient sacrifice, oblation and satisfaction.

But if one pretend that the strain of the universal tradition requires him to teach, that without the preface of a personal absolution, the Holy Sa-

crament cannot usually be received in the fulness of its blessing: or that while the elements are present in their forms, the substance is no longer bread and wine, but Christ: or else that the participation by the faithful is a matter of indifference at the Eucharistic Celebration, then an issue of fact is raised. We have no such custom: neither had the Churches of God.

Carter of Clewer—I reverence him as among the saints of our day—is the well-known advocate of Sacramental Confession. When the testimony of antiquity is under his review, like an honest man, he sums it up in the statement: "Two facts therefore may be considered to be established, (1) that the original penitential system, the only one known to the Church of the primitive ages, was the public discipline; (2) that private confession was then in frequent use, but only in connexion with the public discipline, and not as a means of obtaining private absolution."[1]

So, also, Keble writes in defence of Eucharistic Adoration. But if any pretends that it is his duty to teach this doctrine by a ritual observance, let him listen to Keble's testimony:

"The primitive Liturgies are almost or alto-

[1] Doctrine of Absolution, p. 24.

gether silent as to any worship of Christ's Body and Blood after consecration. We find in them neither any form of prayer addressed in special to His holy Humanity so present, nor any rubric enjoining adoration, inward or outward." [1]

Is it Catholic for the Priest to celebrate alone? Let Bellarmine certify us of the facts. "Nowhere is it expressly read that the sacrifice was offered by the ancients without the Communion of one or more besides the Priest himself."

Bellarmine proceeds to defend the solitary mass by four conjectures—I am content barely to state them, asking you to observe the dates. The first conjecture rests on an inference drawn from a direction of a Council of Nantes of date 658, that Presbyters are not to celebrate mass alone, unless they have one person at least to make the responses: and also on a decree of the twelfth Council of Toledo, of date 681, rebuking certain Priests who did not commune when offering the sacrifice. What sort of sacrifice is that, says the Council, at which he who sacrifices thinks it not worth while to participate?

The second conjecture rests on the allegation that there were Priests who, having no cure of

[1] Eucharistic Adoration, chap. iii. sec. 2.

souls, could not administer, but who undoubtedly celebrated; the case of the Presbyter Paulinus, afterwards Bishop of Nola.

The third conjecture is founded on Chrysostom's complaint, "In vain is had the daily oblation when there is none to partake with us;" and a saying of Ambrose that the Greeks were wont to commune post annum.

The fourth conjecture refers to religious services held for a special purpose, at which it is improbable that there was an administration. The illustrations are, St Augustine's offering for his mother at her grave, and a sacrifice by one of his Presbyters at a country house to drive away evil spirits.[1]

[1] BELLARMINE. De Missa, Lib. II. *Cap.* IX.

Tertio probatur ex consuetudine veterum. Nam etiamsi nusquam expresse legamus a veteribus oblatum sacrificium sine communione alicuius, vel aliquorum, praeter ipsum sacerdotem: tamen id possumus ex conjecturis facile colligere. Prima conjectura ex Concilio Nannetensi, Cap 30, quod citatur ab Inone in decret, par 3, Cap. 70, ubi jubentur presbyteri non celebrare soli Missam, nisi habeant saltem unum secum, qui respondeat. Ex quo intelligimus quosdam plane solos celebrare solitos Missae sacrificium: et proinde sine communicantibus. Item ex Concilio Toletano XII. can. 5, ubi graviter reprehenduntur quidam sacerdotes, qui sacrificium offerentes non communicabant. *Quale erit* inquit Concilium, *illud sacrificium, cui nec ipse sacrificans participasse dignoscitur?* Quae verba satis aperte indicant, in-

Such is literally the best showing that can be made by the ablest controversialist for the solitary mass.

Much indulgence is conceded both theoreti-

eiuismodi sacrificio nullum omnino fuisse, qui communicaret ; et tamen Concilium non requirit, nisi ut sacerdos ipse communicet proinde admittit tanquam rata, et ut apparet, usitata sacrificia, in quibus solus communicat sacerdos. Est autem hoc Concilium ante annos circiter CM. celebratum.

SECUNDA conjectura. Quidam initiabantur sacris absq.; ulla certa procuratione animarum, qui proinde non poterant ulli Sacramentum administrare, et tamen sine dubio Missas celebrabant. Exemplum habemus in S. Paulino Nolano, qui presbyter ordinatus fuit, ut ipse scribit Epist. 6 ad Severum, in Sacerdotium Domini, sed nulli certæ Ecclesiæ alligatus.

TERTIA conjectura. Plurimi sacerdotes quotidie celebrabant, ut supra ostendimus, et tamen populus in multis locis raro admodum communicabat, ut vel ex illa querimonia CHRYSOSTOMI cognosci potest, quae habetur homil. 3. in epist. ad Ephes. FRUSTRA, inquit, *habetur quotidiana oblatio, cum nemo sit, qui simul participet.* Et homil. 17. in epist. ad Hebr. scribit, plurimos tantum semel in anno ad Sacramenti Communionem accessisse. AMBROSIUS etiam lib. 5 de Sacrament. Cap. 4. dicit, Graecos post annum communicare solere.

QUARTA conjectura. Multa sacra fiebant pro caussa ita particulari, ut non fit ullo modo verisimile, ministratam fuisse Communionem in eiusmodi sacris ; ut exempli caussa, cum scribit Augustinus lib. 9. Confess. Cap. 12, oblatum sacrificium pro matre sua, cadavere juxta sepulchrum constituto : et cum scribit lib. 22. Civit. cap. 8. unum e suis presbyteris sacrificium obtulisse in domo rustica, ad eandem domum a malignorum spirituum vexatione liberandam. Sed adversariorum argumenta soluamus.—*Finis*, Cap. IX.

cally and practically, to theological explanation and pastoral counsel. But if one without warrant of the National Church interposes between God's child and God's altar, private absolution as a spiritual necessity; or imports into the liturgy acts of adoration, defining the mode of the Real Presence; or severs the sacrifice from the feeding on the sacrifice; let him not plead the inherent rights of a Catholicity which antedates the Book of Common Prayer. The overwhelming evidence is against him.

And what about Prayers for the Dead?

We cannot say the Lord's Prayer without praying for the faithful dead. The kingdom of God has come to us who live, replete with blessing and with hope; to those who are gone before, with rest and consolation. But all on earth and in Paradise, alike await the risen glory, the redemption of the body and the beatific vision. To invoke the utmost coming of the Kingdom is to invite a wealth of blessing yet in store for quick and dead.

And in solemn offices we make mention of the sainted dead, and according to the contrast emphasized between the "joy and felicity" that are now, and the "perfect consummation and bliss"

that are yet to be: we ask of God to bless us and them together.

Further than this, many of us hesitate to go. We know so little of the needs of a disembodied spirit, we are so utterly in the dark as to the transition from the imperfect saintliness of the saintliest here, to the sinlessness of the creature finally absolved by the Judge Himself in the presence of the universe, that it suffices us, at the grave of our dear ones, to thank God that they are safe and resting, and to pray God that none of His dear promises concerning them may fail of their fulfilment.

We know how to carry with us to God's altar a precious name and memory. But a mass with a specified intention, is at variance with our conception of the all-comprehensive intercession of what we call a celebration.

Others there are, who look regretfully to the loss of formulas once used by Englishmen: the larger thanksgiving of King Edward's book for "this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation. And, as we trust, has brought his soul, which he committed into thy holy hands into sure consolation and

rest:" and the amplified intercession "that the sins which he committed in this world be not imputed unto him: but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac and Jacob, in the place where there is no weeping, sorrow nor heaviness; and when the dreadful day of the general resurrection shall come, make him to rise also with the Just and Righteous, and receive this body again to glory, then made pure and incorruptible."

They cite large authority for such intercessions, drawn from the purest sources of antiquity, before Purgatory was invented.

But it should be remembered that the Church has large discretion in the varying of her liturgy. It seems most reasonable, that devotions should be adapted to the truest needs of the worshippers; that in matters not plainly delivered, not divinely enjoined, the rule of devotion may vary. If it shall seem that the religious imagination peering into the land of spirit, has run wild and withdrawn men's thoughts from the simpler and more necessary truths and duties, the Church in each age may discreetly narrow the outlets of devotion in that direction. We have the right to expect

of the Church a liturgy essentially Catholic. We have no right to demand that it shall be invariable in the intensity of its statements and the amplification of its formulas.

VIII. I proceed to another class of objections, as that the claim of Church authority is but the pretence of Infallibility under disguise: that it converts belief, the active search and the intelligent acquiescence, into a dull, passive receptivity: that it substitutes for assimilation of spiritualities into the spiritual being, a sort of deglutition of the husks of dogma.

Without entering fully into this wide field of debate, I offer a few words of comment.

Authority, as used in this connection, and as used in like connections in other sciences than theology, has a well-defined, technical meaning. Sometimes it serves the purpose of the working hypothesis of the scientist, supplying the rule safest to be followed in the conduct of independent investigation, and confirmed into theory when we have tested its utterances. To those who for lack of opportunity or culture, cannot for themselves collect the data and work out the argument, authority is in such matters, the epitome of what has been collected and adjudged

by those to whose guidance it is safest to entrust ourselves.

Following man into his social life, authority becomes more precise. Without demanding the submission of the private opinion, it erects a tribunal where the right and the wrong of private opinions shall be adjudicated for practical purposes. There are elements in ecclesiastical authority which I dare not ignore, and which belong to no other authority. In its written code, in its promise of spiritual illumination, in its designation of official teachers, Christianity is unique.

But confining ourselves to the analogies of social life, authority is seen to be a reality and a necessity; and that, while it disclaims infallibility. Of the learned professions, theology alone has been betrayed into speaking lightly of authority, or into a dread of it, as destructive to a manly individualism.

A mere "case-lawyer" can never grasp aright a legal proposition: but the most brilliant legal genius is an unsafe counsellor, unless he knows the legal tradition and defers to it.

The Supreme Court of the United States is to citizens what its name imports. It is not infallible. It is not always in accord with the like tri-

bunal in the place of eminence elsewhere. It has in some instances reversed its own decisions. Yet none the less is it the authority. Laymen conform their actions to its determinations. Commissioned officers of the government execute the law under its advisement.

But advancing beyond such analogies, instructive, although inadequate, let us ask what sort of authority it is to which the National Church pretends? Nowhere does she say I am infallible: but she does claim that she is Christ's accredited messenger to you, and that she delivers His word rightly.

To the great multitude she offers an asylum, provided only that they accept as true, the facts of the Gospel history, and the plain duties which are consequent thereon. Those are noblest in her esteem, whose adhesion is most intelligent and thoughtful. And if any aspire to the dignity of representing her to other men, she rightly demands that they shall be in full sympathy with her. If you are to be *my messenger*, she says, you must carry *my message*. While the commission is being inscribed, she herself spreads wide open for him the sacred volume and the ancient commentaries. She frowns not when the

student includes in his search, profane history and modern philosophies. Her solitary demand is that required of all missionaries, that the ambassador shall express the mind of the sovereignty which he undertakes to represent.

IX. One other objection has been suggested, that the Book of Common Prayer is too small a volume to be a complete directory of public worship, and yet too large to allow reasonable men *jurare in verba*, to accept its utmost syllable.

Touching the latter of these affirmations, while there has been much discussion as to the criteria of honest subscription, whether it is the *animus imponentis*, or the literal and grammatical interpretation, or the larger freedom of any sense possible to be imposed; the question is but a special instance of a general problem which meets us very often. In numerous cases, no jury could agree upon a verdict, no court unite in an opinion, no society formulate a compact, if every individual were bound to assent to it in its terms, as if he had drafted it to express his individual mind.

Here, as elsewhere, the maxim prevails, *De minimis non curat lex.*

I venture to suggest whether this question

does not belong to a class of questions, difficult to solve in dialectics and best relegated to the instincts of the honorable mind and the tender conscience. For myself I may say, that I am conscious of no disloyalty if I say to my own heart, or if I suggest in my place as a legislator, that another mode of expression would be a better statement of the truth ; and on the other side, if it should seem that the words which the Church has put into my mouth were, in the impression they must make on the minds of others, misleading or untrue, I could not utter them save at the loss of self-respect.

Legally, no man can be indicted except for distinct, unequivocal denial of a doctrinal statement, distinct and unequivocal. This is as it ought to be, however it may suffer to go free, a teacher ingenious in suggesting doubts without affirming them, or in so dressing his denial in cloudy robes of rhetoric that, while all recognize it, none will identify it under oath.

But to a generous mind this very impunity is not license, but restraint. Conscience, with its silent reproach, is more to be feared than canon law with its penalties. In the appeal to con-

science, consists the Church's surest guarantee of the loyalty of her clergy.

We have heard it said, that it is the precisian only who troubles himself about rubrics and canons. The latter are changeable, and occasionally contradictory and of doubtful interpretation. And as for the former, their directions are incomplete, or else obsolete by reason of the change of conditions. Common sense is not to be discarded from our service, and literal exactness is an absurdity when necessity or high expediency stands in its way.

Such representations are true, if they mean, as Butler has taught us, that positive precepts yield to moral duties. But if they mean that positive precepts may be lightly disregarded, the mischief that grows out of such indifference is difficult to exaggerate.

The same voice which cited the example of David and the shew-bread, as an illustration of ritual ordinance set aside by necessity, did also commend the tithing of mint, anise and cummin.

When Bishop Auer, husbanding the little breath that remained to him, confirmed and conveyed orders, no doubt he abbreviated the servi-

ces to the narrowest limits consistent with their integrity. The Memphis clergy in the pestilence reserved the consecrated elements. I have never heard that any censured these departures from the written law. It was the case of the shew-bread over again.

But the mind of the Priest should be to walk in all the commandments and ordinances blameless; to tithe the herbs of the garden. If rubrics are vague, inadequate or inapplicable, it becomes us to observe as best we can the analogies of the case. If necessity, or expediency (such as arises when to observe the rule would defeat its purpose) demands the exercise of common-sense, then have we justification for the use of sound discretion.

But where no such pleas can be offered, where there is nothing exceptional, where the Church has made what she deems suitable provision, the instincts of humility and of honor demand that we should render punctilious obedience.

Concerning divines who affect to be independent of restraint, Hooker exclaims, "Why oppose they the name of a minister unto the state of a private man? Doth their order exempt them from obedience to laws? That which their office

and place requireth is to shew themselves patterns of reverend subjection, not authors and masters of contempt towards ordinances, the strength whereof, when they seek to weaken, they do but in truth discover to the world their own imbecility, which a great deal wiselier they might conceal."[1]

X. I may be allowed without the charge of personal censoriousness, to present disloyalty in the concrete. Public utterances and ministrations are not to be exempted from criticism, on the ground that we impugn the good sense or honesty of the speakers and actors. The great thinkers who in our day are unsettling the foundations of religion and morals and human accountability, do not protest, because they are not obnoxious to the charge of ribaldry or immorality. And religious teachers must not piteously cry out, 'You are defaming men who excel you in learning and in self-abnegation,' when we say plainly that they promote that which is contrary to good morals, and rely on pleadings ingenious but not ingenuous. The personal goodness, even enhances the mischief. The great Bishop Wilberforce speaks of

[1] Polity, V. lxxii. 9.

the "mischievous goodness" of one of his cotemporaries.

I present then, two illustrations of the working of minds, disloyal, although we do not affirm consciously disloyal, to lawful authority and to plighted vows. One is authentic: the other anonymous, hypothetical if you will, but equally verifiable.

The Bishop of Manchester refuses to appoint a certain curate to a certain living upon the ground that after examining his statements of doctrine, written and printed, he could not consider them the doctrines of the Church of England or of the Nicene Creed, on the vital point of the divinity of our Lord. The Priest thereupon appeals to the sympathy of the people. A meeting of congregation and parishioners is held. The Bishop's letter is read amid laughter and cries of shame, and a resolution is passed of sympathy with the Curate under his wrongs. And what is that Curate's account of himself? He does not deny the Incarnation, only he explains it thus: "In Mary, the mother of Jesus, we have a type of that character of which the Christ is to be for ever born. * * * The miracle of the Incarnation of a true Son of God may take place continually: it

ought to take place each time a child is born into the world. * * * I am not surprised that Mary so carefully instilled into the mind of Jesus, 'My Son, never forget God is thy Father!' I only grieve that so many mothers fail to impress the same saving truth upon the hearts of their children."

He does not deny the divinity of Christ: only he claims to expound it *modo suo.*

"You charge me with making Him such a one as yourself or myself. I ever try to teach myself and others that, on quite the other hand, we must try to make ourselves such as He. There are not two Gods, and whatever was of God in Jesus Christ was certainly 'equal to the Father.' Just as in you and me, if there be any of God in us, it is most certainly 'God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father.' Jesus Christ is now, as He ever was, one with the Father, in the same sense that you and I are one with the Father whenever we are good." [1]

To a judicial mind this is sheer nonsense, and dishonest nonsense as well. It is worse than the Probable Opinion which Pascal satirized. It claims a right to hold and teach the Improbable

[1] London Guardian, Jan. 14th, 1885.

Opinion. It is emptying statements of fact and history of all meaning, and substituting therefor tropes and verbiage. Yet is he the martyr of the hour, and the Bishop the obnoxious tyrant. *Columbae inculpantur: dant veniam corvis.* No personal considerations may here be allowed to intervene. All honest men, Christian and un-Christian, should repudiate with scorn and indignation, a casuistry which robs of significance, all the honorable pledges of man to his brother, by which society is bound together.

Another illustration. In the days of Hobart and Ravenscroft, and thereafter, those who were deemed sound Churchmen, took no liberties with the Prayer Book. They avowed themselves Precisians, to the dotting of an *i* and the crossing of a *t*.

Then came the assertion of conscience against authority by more schools of thought than one. Some said privately, and some openly and defiantly, that they would not use the word Regenerate in the Baptismal office. I know of no one who now occupies this defiant attitude about that office, but the precedent was very full of mischief. There came in also new ritual observances, excused on the ground of ancient custom, which

have introduced confusion into our public offices. But most serious of all, has been a *paulatim* process, exaggerating this confusion almost to anarchy. In that most laudable multiplication of celebrations of the Holy Eucharist which has of late years become familiar to us, the length of the office has been felt to be an inconvenience. One Clergyman omits the Prayer for the Church Militant; another the longer exhortation. Still another, finding it hard to make room for his very numerous services, at an early celebration, omits all the introductory portion and proceeds without delay to the celebration proper. And yet another persuades himself and his people, not that it is preferable merely, and more reverent when choice is allowed, to receive fasting, but that it is *de rigueur*. Having created this necessity, he pleads it as an exemption from observing the prescribed sacramental order. 'I must celebrate at midday: I have none to communicate with me. I must not for forms' sake use words that are inapplicable and meaningless.'

The defence is this. It has been permitted without remonstrance to omit on occasion, Decalogue, Epistle, Gospel, Exhortation. In the exercise of like discretion, one who upholds Fast-

ing Communion may eliminate at a service, when it is to be presumed the people have broken their fast, all that implies participation. And so he who stands pledged to administer the Sacraments as this Church hath received the same, converts and perverts her "Order for the Administration of the Lord's Supper or Holy Communion" into something else, unknown to her, as it was to the ancients. To state such argument is to refute it. The possibility of seriously urging it, reminds us that disobedience in things purely technical, may in some sort lend the weight of example and influence to perversions the most mischievous—to an equivocation with plighted vows, upon which a good heathen might frown.

* * * * * * * * *

XI. In these Lectures I have had regard to the audience before me. I have no assurance that others will care to read or hear them. But youth is docile and sympathetic, and impressible by the living voice of one who speaks with affection.

I see among you my own candidates, on whom I hope to lay my hands. In your upturned countenances I recognize the face of a friend, or of the son of a friend. In your entire array, I rec-

ognize the men, numerous enough and of culture sufficient to make you a potential factor in the Church of God.

I invoke for you all, a career alike honorable and useful, a ministry respected of men and approved of God.

My young brother, take heed unto thyself and unto the doctrine. No gift imparted by the laying on of hands can make men good and happy, who do not keep their hearts with diligence. And alas! the best of gifts may be destructive to others, if while carnal lusts be kept under, the pride of intellect remains unsubdued. Take heed to thy doctrine, that it be not of thine own invention or of thine own election. Keep thyself pure. Aye, and keep thine official conscience clean.

APPENDIX I.

ATTEMPTED LEGISLATION IN REGARD TO ECCLESIASTICAL COMPREHENSION.

I OFFER no apology for endeavoring to bring together in a condensed form the scattered fragments of this history. It belongs to a practical question which cannot longer be avoided, and is made up of details not easily accessible to the majority of the Clergy and of the Laity.

I. In the year 1872, when the House of Bishops was in special session in New York, several German Evangelical clergymen asked a hearing. Their story, more pathetic for the imperfect English in which it was uttered, was briefly this: They recognized among their people a tendency to division into new sects, and also to fall away from the historical faith and doctrine. Could the Bishops help them? Could any means be devised by which, preserving their own organization and German worship, they could be braced, against these disintegrating influences, by the strong band around them of Apostolic order and authority?

Their Memorial, printed in full in the Journal of

Gen. Con. 1874, p. 382, deserved a better fate than to be there buried. I extract a few sentences :

"We long to see a large body of Christians, speaking the tongue of our fatherland, receiving the sacraments and ordinances through your hands, using a Liturgy like yours, and submitting to your godly and scriptural discipline."

"Especially we pray for the consecration of a Bishop of our own countrymen, that he may know our customs and peculiarities of education and thought."

"We are far from desiring to establish a new Church. We desire to be part of yours. We would not trespass on any see or diocese, but would let our Bishops act under the direction of those who already have authority in our several regions."

In the same Journal of 1874, p. 325, is printed a report presented to the House of Bishops, by order of the Bishops in Council.

The Committee say that "If it were possible to establish a missionary Episcopate among the Germans, and under it to collect and give unity to our few scattered clergy of German birth, there might be expected, under God's blessing, a very rich result." They do not however propose any specific scheme for providing such Episcopate, and conclude with a resolution expressive of sympathy with the German population, and of a desire to promote their religious and social interests.

All of which, being interpreted, means *non-possumus*.

Nothing came of it. One cannot imagine anything more reasonable, more heart-breaking than the petition of those clergymen which we knew not how to entertain.

II. In view of this discussion, the Bishop of Maryland on behalf of the Committee on Amendments to the Constitution, proposed a new article, to be numbered XI. "Congregations of foreign race or worshipping in a foreign tongue, may be admitted into union with this Church, or organized by ministers of the Church, under such provisions for the conduct of their public worship as may from time to time be canonically made by the General Convention." This resolution, adopted by the Bishops, was in the House of Deputies referred to a Committee, on the twenty-third day of the Session. The Committee made no report. (*Journal*, 1874, pp. 359 and 207.)

III. At this same convention a memorial was presented from the Diocese of Texas, in relation to the appointment of a Suffragan Bishop for the supervision of the colored people in that Diocese. The Bishop of North Carolina offered a resolution on the same subject, and presently the Bishop of Connecticut, from the Committee on Canons, reported an elaborate canon "Of Suffragan Bishops." The Suffragan to perform such Episcopal offices and within such district as the Diocesan may assign him: not to be entitled to a seat in the House of Bishops, but eligible for election as a Diocesan.

Bishop Whittingham proposed as a substitute, a can-

on in which the word Suffragan is not used. It provides that "in dioceses containing in large numbers *peoples of foreign race or language,*" it shall be lawful to appoint a "special Missionary Bishop," with "jurisdiction over the congregations of the particular race or language for which his ministry shall be required."

These very different schemes were then referred to a select Committee, to report to the next Convention. In the resolution of reference the things intended are more plainly defined. It speaks of "the whole subject of providing Episcopal supervision for Freedmen and Foreigners," and of the propositions "in reference to Suffragan Bishops and Bishops for Tongues." (Journal 1874, pp. 255, 261, 283, 362, 363.)

IV. In 1877, a majority and a minority report were presented from this Committee, and it was discharged, the discussion being thus concluded.

The Majority, Bishops Atkinson, Williams and (with a reservation) Gregg, presented an able and exhaustive argument. A single paragraph may show its drift.

"If Bishops be needed for congregations of persons speaking different languages from the English, or belonging to races distinct from the European, then those Bishops should be Suffragans. Otherwise we should have diversity of Government in the same Diocese: diversity of interests, intensifying in many cases, no doubt, to antagonism * * * To have independent Bishops in one Diocese is against the stream of Catholic teaching and

practice, and would tend to generate divisions instead of unity."

In the judgment of the writer, this argument is unanswered and unanswerable.

The Minority, Bishops Stevens and Vail, in an equally elaborate report, deny that Suffragans were known to the early Church or that the Chorepiscopi were such. They advert to the discussion which grew out of Dr. Meade's election as Suffragan in Virginia, and the fixed determination of the Church for fifty years not to consecrate Suffragans. The Minority also argue the question upon its merits, especially because the allowance of Suffragans would introduce "a sort of Sub-Episcopate, inferior in power, in jurisdiction, and in privileges and rights." Such Bishop would be excluded from both houses of the General Convention, and "would be liable to be suspended from his office at the mere will of his diocesan."

These reports are in the Appendix to the Journal of 1877, pp. 524–533.

A feeling of utter discouragement as to measures of comprehension, now succeeded. There was small allusion to it in the Convention of 1880. The Council of Virginia sent up a memorial "on the subject of giving to the Colored people of Virginia and the other Southern States, when desired, a full and complete organization of their own," and the Deputies proposed a Joint Committee to consider it and report to the next Convention. But the Bishops returned answer that

they could not so much as agree to an inquiry implying the possibility of departure from the principle that the Bishops should exercise territorial jurisdiction.—*Journal* of 1880, pp. 33, 78, 310.

V. The General Convention of 1883. had laid before it a report of the proceedings of Southern Bishops, Clergy and Laity, assembled at Sewanee, embodying a *project* for meeting the needs of the colored race: and also the proceedings of a conference of colored clergymen. In the House of Bishops, after serious consultation, the scheme elaborated at Sewanee was substantially accepted: and was formulated as Canon 3, Title iii.: "*Of Missionary Organizations within constituted Episcopal Jurisdiction.*"

This canon provides for a special missionary organization. "In any diocese containing a large number of persons, for whom, by reason of peculiarity of race or language, it is expedient to make special religious provision." It further makes provision for a special Executive Committee, a Presbyter-Superintendent, and a Convocation assemblage, appropriate to such organization.

In the House of Deputies, the Committee on Canons, without stating their reasons, recommended non-concurrence, and thus the measure failed.—*Journal* of 1883, pp. 69, 124, 210, 217, 251, 280, 291, and *Appendix*, p. 595.

These discussions must inevitably be renewed. It is hoped that this review may be useful as exhibiting

distinctly the critical questions involved in all schemes of Ecclesiastical Comprehension.

It is to be observed that from 1856 to 1877, the House of Bishops maintained a "Commission on Church Unity" as an agency through which correspondence might be held with other religious bodies. We do not read that any overtures were made to them. On one occasion the Commission reported that any distinct approach to the different religious denominations, by issuing a letter, was inexpedient at the time, and might tend to defeat its very object.—*Journal*, 1877, p. 319.

APPENDIX II.

DISCIPLINARY LEGISLATION, ATTEMPTED AND ACCOMPLISHED IN THE GENERAL CONVENTION, ESPECIALLY IN THE LAST SIXTEEN YEARS.

I. The Discipline of Bishops.

A CANON, occupying four pages of the Journal of 1853, gave place in 1856 to the canon "Of the trial of a Bishop," which occupies fifteen pages of the Digest, and at which the book seems to open of its own accord.

I well remember the excitement attendant upon its passage, being at that time a member of the House of Deputies.

The Church had been greatly stirred by events to which a more special allusion need not be made. It was agreed that the canon needed to be re-cast. But how? Some were determined to "make the trial of a Bishop hard," others, to make it "easy." It is due to the wisdom and skill of Dr. Hawks, that a measure was adopted which sufficiently reconciled opposing views. The canon which he drafted and defended with singular ability, makes a presentment easy, but it secures the

Bishop from prosecution, unless the *prima facié* evidence has been sifted by a body, of the nature of a Grand Jury.

Presentment to the Presiding Bishop has been made under this canon, but no trial has been had.

The prominence in the Digest, of this elaborate canon, seldom fails to attract the notice of the stranger who opens the volume. It seems to suggest that the Bishops, more than any other order in the Church, need disciplinary restraint. Hence, at the suggestion of the Bishop of Western New York, the Bishops proposed, that leaving the law itself untouched, and preserving it where it would be readily accessible when needed, all this detail, the unpleasantly suggestive minutiæ of the canon, might be converted into "Rules of Procedure," and no longer be so offensively obtruded.

The House of Deputies non-concurred, the Committee on Canons assigning as a reason "that they cannot recommend the removal of any portion of the Church's law from the volume which professes to contain it."

See *Journal* of 1883, pp. 35, 57, 220, 289.

The reason assigned above is purely technical. It may not be doubted that the Bishops felt deeply, that a proposition which appealed to the courtesy of the Deputies was entitled to more deferential treatment.

The suggestion of courtesy leads me to mention in this connection, the effort of the Bishops at two conventions to allow the retirement of a Bishop at the age of seventy, without surrendering his place in the House of Bishops, thus "giving relief to the Church and to its

worn and weary servants, whose retirement from active duty should be attended only by conditions of honor and comfort." The consideration given by the Deputies to this request did not seem to be such as was due to an appeal for kind consideration towards its aged pastors.

Journal, 1880, 212, 279, 145, 175, 194.
Journal, 1883, 215, 252, 295, 23, 46, 51.

II. The Trial of "Ministers."

The canons of Clerical Discipline, being the first three of Title II, have not been materially altered of late years. They define briefly the offences which expose a minister to punishment, and leave the constitution of the Court and the methods of procedure in the power of the Diocese "until otherwise provided for by the General Convention."

A Missionary Bishop selects the Constitution and Canons of one of the Dioceses, and proceeds under them in the administration of discipline.

In the dioceses the disciplinary code varies greatly, and is often imperfect and unsatisfactory. Good clergymen are not *ex-officio* good lawyers, and where there is no provision for assistance to be rendered by assessors learned in the law, they are singularly helpless. There is no principle accepted in common for the designation of the members of the court.

As for the Missionary Jurisdiction (*experto crede*) dis-

cipline is simply impracticable. There is a well-known case of mis-trial upon mis-trial, and of Episcopal sorrows, which is a warning to all Missionary Bishops not to attempt the impossible.

The whole matter needs to be re-examined, and especially should there be lodged somewhere, the power, commonly used in the Methodist bodies, of silencing a a clergyman against whom grave charges are preferred, until a trial can be had. The recommendations of Bishops Atkinson, Williams, and others, to allow suspension after presentment, failed in the House of Deputies, as appears in the Journal of 1874, pp. 290, 298.

The canon of "Renunciation of the Ministry," is among the very best in the Digest. It suffices, in nine cases out of ten, to relieve the Church of the scandal of unworthy ministers, without the publicity of a public trial.

And the worst perhaps, is "Of differences between Ministers and their Congregations," Title ii. canon 4. The old canon allowed all such differences to be adjusted by the Bishop *in camerâ*. A more impartial arbiter, one would think, it is hard to find. In 1871, such cases were removed from the paternal decision of the Bishop and remitted to a Board of Conciliation. *Journal* of 1871, pp. 42, 205, 231, 244, 363, 383. Reflection showed the exceeding impolicy of such a Board. And thus, in 1874, see Journal *passim*, the subject was very thoroughly discussed without reaching any result. In 1877, the canon was recast into its pres-

ent form. *Journal*, pp. 38, 73, 157, 180, 216, 308, 328.

In the earlier canon, the Bishop was empowered to make informal enquiry and to decide between the parties. Now, the Bishop, with the Standing Committee, is the ultimate arbiter and judge. Thus a quasi-judicial proceeding is required and a record must be kept. It is to be noted, that this canon is not binding in any diocese which makes a provision of its own. The Diocese of Easton has elected the old canon of 1832, as its law, and consents to trust the Bishop to settle such disputes, just as the Rector is peace-maker between contending parishioners.

III. Repression of Unauthorized Ritual.

Some twenty years ago, the Church in the United States began to be greatly agitated by the introduction of ceremonies, vestments and ornaments unknown before. These questions so largely occupied the Conventions from 1868 to 1874 inclusive, that it is a weariness to hunt out the references.

The result appears in so much of Title I. Canon 22, as forbids unauthorized ceremonies, setting forth or symbolizing erroneous or strange doctrines, regard being had especially to the Adoration of the Elements in the Holy Communion.

It is well known that this canon has been inoperative. With those who are always glad to respect the old Mother's intimation of her wishes in any matter, (and

there are some such "narrow Churchmen,") this section has moral weight. But no presentment has been made under it.

It was resisted at the time of its passage upon the ground that while it repressed the extravagant, the erroneous and the unauthorized, it did not enforce the punctilious observance of the ceremonial, by express rubric, enjoined. As the phrase went, it rebuked *excess*—it had nothing to say of *defect*.

A witty Bishop replied to such objection, that when a boy he used to hear that *a man could not kick with both feet*. But after we had paid him the well-deserved tribute of a smile, we bethought ourselves, Is it the purport of canon-making to kick anybody? Should not a canon of ritual be the dignified and unimpersonal embodiment of the principles by which the Clergy should be guided in the celebration of the Divine service?

Some years before, Bishop Whittingham was requested to frame a Canon of Vestments. The next morning he presented to the House a draft prescribing "that every minister of this Church shall, in performing the divine service, wear the vestments appropriate to his office," and none other. The vestments were specified. Rochet. Chimere. Broad Scarf. Gown. Surplice and Scarf.

One of the Bishops enquired whether the use of the Surplice would not thus be made obligatory. If so, he could not accept the Canon. Bishop Whittingham

thereupon remarked, that if it were desired to frame a canon which should bind some of the Clergy and leave others free to do as they pleased, they must seek another draughtsman. He replaced the papers in his desk and the matter dropped.

If the variation in ceremonial and liturgical observance is not to be absolutely without limit, some prudent and intelligible legislation has yet to be devised. It is interesting to observe how many propositions, looking towards a broader generalization, were voted down.

Thus one Bishop proposed (*Journal*, 1874 p. 307) to forbid equally elevations, genuflections and like things, complained of, and also such scandalous and well-known improprieties as the refusal to say "regenerate" in baptizing, or to observe the just reverences enioined by rubric in celebrating the Lord's Supper.

The Bishops once (*Journal*, 1871, p. 211) sent to the other house a canon, recognizing the canon law of England anterior to 1789 as binding in this Church, and furthermore remitting all doubtful questions to the Ordinary.

In 1877 (*Journal*, p. 285) the Bishops adopted a canon in which the Deputies non-concurred, and which is of more significance and importance than may appear at a glance. It provides that in Collegiate and Private Chapels, the minister officiating shall, in the celebration of the Lord's Supper, use no other form than that prescribed in the Prayer Book.

IV. The Discipline of the Laity.

The original canon, Title ii. Can. 12, "Regulations respecting the Laity," adds but little to the fundamental law of Discipline set forth in the rubrics of the Communion Office.

In view of the increasing scandal of Divorce without adequate cause, the old canon was remitted by the Bishops to a Committee, who after protracted and laborious inquiry reported a Canon "Of Marriage and Divorce" substantially the same as Title ii. Canon 13, adopted in 1877. I have noted already its three leading features.

It affirms the Christian law which governs Divorce.

It recognizes the original jurisdiction of the Bishop, the Ordinary, in all disputed cases. It affirms the Church's right to investigate for her own purposes, in her own way, untrammelled by the decisions of civil courts.

Returning to the general subject, at the Convention of 1874 a Joint Committee was appointed "to consider and report what action, if any, is desirable, in addition to and in explanation of, the provisions already enacted by this Church for the godly discipline of its communicant members."

In a somewhat elaborate report, three years later, the Committee declare, that it is the inevitable duty of the Church to keep her children under discipline: a discipline not capricious, minute or inquisitorial, which

shall respect the domain of individual conscience, and be resorted to, only where persuasion and counsel have failed to abate grievous and scandalous faults.

They affirm that discipline thus rightly exercised is a kindness to the offender: that it prevents crime as well as punishes it: that nothing hinders us from discharging this duty. They urge, "We are free this day, as ever was any National Church, in the purest days of our religion, to establish and enforce by spiritual discipline such laws as may best guard the purity of the Church." They proceed to enumerate six deficiencies in the present law of Discipline:

1. Indefiniteness in the law, as illustrated by the uncertainty of the language, "open and notorious evil-living."

2. Lack of Publication, no means being appointed to instruct the laity of the regulations affecting them.

3 Vagueness of direction as to the manner in which discipline should be exercised.

4. Uncertainty as to the effect of spiritual censures and as to the mode of their remission.

5. The inadequacy of the Parochial Clergy to grapple with questions, delicate and difficult, coming up but rarely in the experience of a life-time. To this may be added the consideration of the odium incurred by the resident clergyman in determining such questions.

6. The helplessness of the Bishop to enforce his godly judgment.

This report was signed by all the members (one layman excepted, who was not present) viz., the Bishop of

Easton, Chairman, at the request of his colleagues, the Bishop of Delaware, the Bishop (Kerfoot) of Pittsburgh, the Rev. Drs. Shipman, Beers and Stearns, and Messrs. McWhorter and Simpson, U. S. A.

The resolutions of the Committee, adopted by the General Convention, were as follows:

"*Resolved*, That it is expedient so to amend the law of the Church, touching the godly discipline of its members, as to make it more explicit in its provisions, and more readily applicable to particular cases.

"*Resolved*, That the Joint Committee, heretofore in charge of this matter, be continued, and re-constituted with reference to convenience of assembling; and that a Committee of Conference be appointed by the two Houses, to nominate the members of said Committee on the Godly Discipline of the Laity."

This report is printed in Journal 1877, pp. 263 to 266.

The Committee, now reconstituted, made their report to the General Convention of 1880.

Bishop Kerfoot gave his hearty and unqualified approval, although hindered by sickness from assisting at the last revision. This report, signed by the Bishops of Delaware and Easton, Rev. Drs. Lewin and Goodwin, and H. C. Potter, and Messrs. Coppée and Conover, may be found on p. 71 of the Journal of 1880.

This Canon proposed to meet the several deficiencies, all and singular, heretofore enumerated. The Committee said, "in every case, we had regard to facts laid

before us, showing that Bishops and Clergy were at a loss, and needed rules for their guidance in the subject matter of such provision."

The Canon was thoroughly discussed in the House of Bishops, and after various modifications was transmitted to the House of Deputies.

In that body, the report was received with no small opposition. It was held by some that ecclesiastical discipline is an anachronism in the 19th century, and that the free American citizen is not to be coerced, but persuaded, to keep out of mischief.

Certain clerical errors in the transmission of the message from the House of Bishops still further complicated the case. In the result, a Committee of Conference reported favorably of the Canon, but in view of the lateness of the session, recommended its postponement to the next Convention.

Thus died a scheme for formulating and simplifying the law of lay-discipline. A glance at the composition of the Committees suffices to show that the reports were not made in the interest of any party in the Church.

V. Organized Societies.

The Journals from 1865 onwards are full of matter relating to the regulation of Deaconesses, Brotherhoods and Sisterhoods.

The Bishops held, one would think not without reason, that they should have the right to inspect and supervise all organized work within their respective dio-

cesses, and that they should have a voice as to the vows to be assumed, and the devotions to be used.

On the other side it was argued, and by some who in theory affirm the *nil sine Episcopo* doctrine, that such regulations invade the liberty of the Christian citizen: that the work and the devotion of a community under voluntary rule, are as private and as exempt from official intermeddling, as the devotions, discipline and charities of the family, *adhuc sub judice lis est.* The matter cannot always be left thus at loose ends.

* * * * *

From this outline and partial sketch of attempted legislation, some consequences may be drawn.

1. Our Ecclesiastical Constitution and Canons are neither homogeneous, articulated, nor adequate to our needs.

No one is to blame. John Ross once showed me the Cherokee Code. It began with a law to forbid the cutting down of Pecan trees, by an Indian too lazy to climb the branches In the first beginning, it was well to enact brief laws, *pro rê natâ,* and not too many of them. But the time comes when they should be systematized and expanded to meet the necessities of growth and development.

On the motion of Bishop Coxe, in 1874, (Journal, p. 218, 250 and elsewhere) the Bishops proposed to create a Joint Committee to revise the Constitution of the Church. It was lost in the House of Deputies by a vote of 48 to 45.

At the following Convention, Bishop Coxe renewed his motion and was seconded by the Bishop of Nebraska, but without success. In the House of Deputies, the subject was renewed by a memorial from the diocese of Wisconsin, and a resolution from the Rev. Dr. Harris. Mr. Fish, on behalf of the Committee on the Constitution, made an unfavorable report, and was sustained by the House. Journal, 1877, p. 25, 39, 57, 96, 215, 220, 224.

At the last General Convention the Bishops proposed the following resolutions :

1. That a Joint Commission be appointed by the two Houses for the purpose of formulating and codifying the Law of Discipline in this Church, in such wise as to avoid uncertainties, and to insure a just restraint in all matters of doctrine, ritual and morals.

2. That it be referred to this Joint Commission to consider and report upon the expediency of providing some other mode, not of the nature of criminal procedure, than that which now exists, for the settlement of vexed questions.

3. Also, the matter of Appellate Court of last resort.

The second of these resolutions touched the deep sensibilities of many of the Bishops.

When gentlemen, especially Christian gentlemen, differ about the boundaries of their farms, or the settlement of a co-partnership, one does not present the other to the Grand Jury as a felon who seeks to defraud

him. There are processes of law, by which candid men may adjust disputed questions, without in any wise impeaching motive or affixing a stigma upon the contestant.

Now a criminal presentment is our one only legal remedy. *To correct anything we must indict somebody.*

The Bishops think it hard that they cannot redress a grievance or maintain a just interpretation of law, without prosecuting a clergyman whose integrity of character and purity of life is well known to them.

And then again, none of themselves is safe from this blot on his record. Without mention of a name, an eminent illustration presents itself of a most saintly Bishop presented for trial, because he did not think it right to bring certain of his clergy to trial. The iron entered into his soul. His presentors pursued this course because there was no other way open to them of arresting that which they considered ought not to be tolerated.

Could they have sued out an *Injunction* to restrain the clergyman from his ritual practices, or a *mandamus* to oblige the Bishop to institute proceedings, the issue would have been impersonal, and would have involved the construction of law only.

The Bishop of Western New York has once, almost carried his Constitutional Commission. A change of mind in two Deputies would have secured it. Some are looking for him to come to the front again.

2. Another consequence is manifest. The two Houses of the General Convention are not enough in accord.

Over and over again, measures which the Bishops have studied most thoroughly and pass with singular unanimity : laws, in which they have embodied their united experience of actual needs, come to nothing.

The complaint is not that the House of Deputies non-concur, but that they do not consider. An unfavorable report from their Committee on Canons, a mere recommendation to dissent, settles grave questions, and they are not heard upon their merits. For instance, when the Sewanee propositions were under discussion, how many of the Deputies knew anything about the regret, I may almost say the remorse of some Bishops, in the recollection of the German petitioners who asked the lowest room in the Church, and received friendly words only, in answer to their prayer.

The Deputies reply, that the Bishops should deliberate in public and allow their speeches to be heard and reported. If this must be, it will be a mournful necessity. Sitting with closed doors, whatever measure is under discussion, the Bishops are free to illustrate by actual experiences. It is an invaluable safeguard against doctrinaire legislation. With reporters in the gallery, such confidences could not be interchanged.

But better to make this concession, if there be no other means of remedying the evil, than to lack the intelligent co-operation of the Deputies, and to be ever lamenting the failure of propositions, which would not have failed, had the grounds and reasons of them been distinctly understood.

When admitted to the Sessions of the Upper House of the Canadian Synod, I noted this incident. The Bishops were at a loss as to the intent of some propositions of the Lower House. They sent down their Secretary with an enquiry. He returned with three members most familiar with the matter, designated by the Prolocutor. Question and answer rapidly followed, and in five minutes all difficulties were relieved, and it appeared that the two Houses desired the same thing. If, when an important question is pending, either House of the General Convention were at liberty to ask or to offer oral explanations, through those of its members best able to make explanation, with the privilege of courteous catechism (not of argumentation), the mutual understanding and confidence of the Houses would be enhanced. Committees of Conference are useful, but not adequate for putting the members generally, in full possession of the facts and reasonings.

A final suggestion is ventured. The Bishops and Deputies now sit together in the Board of Missions. There is no reason why, when measures of grave importance are pending, they should not sit in Joint Committee of the Whole.

Finally, concerning all these matters, Church Comprehension, Codification in place of Digest, Exact Discipline, one may adopt the language of a late writer touching the problems which come to the front, in the course of modern philosophical and moral speculations.

"We want a large body of clergy capable of bringing out of their treasures things new and old, to help us here. And how are we to get such a body? *I do not know.* I only know that one way not to get them is * * * confine the epithet *hard-working clergy*, to that very valuable body of men who are good organizers, good men of business, good popular preachers, good ecclesiastical musicians, good and industrious Ritualists. All these are very valuable adjuncts and helps to us. But do not let us assume that no clergy who cannot be brought into this latter category of Church workers, can do much hard work, work which will *tell* in future generations as well as in this, for the Master of the Vineyard and for the Church and Realm."*

* Footman's Reassuring Hints, Paper II. Sect. iv.

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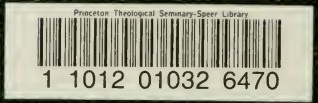
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